THE

CHRISTIAN ADVOCATE.

FEBRUARY, 1827.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE XXVI.

The Humiliation of Christ.

"Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God and the cursed death of the cross; in being buried, and continuing under the power of death for a time."

Christ's humiliation, in general, consisted in his condescending as have that glory which he had with the Father before the world was, veiled for a time; by his coming into this lower world "in the likeness of sinful flesh," to be "a man of sorrows and acquainted with grief." You will be careful to observe, that this humiliation was, in the highest degree, voluntary, on the part of Christ—He yielded to it by no constraint. It had no other source but his own, and the eternal Father's self-moved, undeserved LOVE to lost mankind.

Let us now consider the several steps of Christ's humiliation, as they are mentioned in the answer. "He was born, and that in a low condition." It had been an unparalleled condescension in Christ, to assume our nature in any imaginable circumstances. How astonishing the stoop for him who was the eternal Son of God, happy in the bosom of the Father, the Creator and the Lord of all the angelick host, and receiving their profoundest homage—to become the Son of man, and be made, as to his human nature, of a woman! Had he made his entrance into our world with all the state, and pomp, and splendour of royalty, that condescension had still been ineffable. But how are we to conceive of it, when, in place of external grandeur and respect, we consider the low condition in which he was actually born! His mother, as well as his reputed father, were, it is true, of the most honourable descent—They traced their lineage to David and to Abraham; and the descent of Christ, according to the flesh, is particularly recorded in the New Testament, to show that the promises of God to those ancient saints, that the Messiah should proceed from them, had been strictly and remarkably fulfilled. But, at the time of our Redeemer's birth, his mother, although of royal ancestry, was reduced to such a state of obscurity and poverty, that in nature's most trying hour, she could procure no admission to an inn. With the cattle of the stall she was obliged to seek a refuge. The Son of God was born in a stable, and laid in a manger—There it was that he who made the worlds,

became an infant of days!—That he whose arm upholds the universe, was wrapped in swaddling bands! This was humiliation indeed. While this is recollected, never let a poor disciple of Jesus either blush or complain. Thus low did the Redeemer stoop, to lift up sinners out of the horrible pit and the miry clay, into which their sins had plunged them. How can we proceed, without stopping, for a moment, to admire "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes, became poor, that we through his poverty might be made rich;" that we by faith might claim a relation to him as our kinsman Redeemer, and say, "unto *us* a child is born, unto *us* a Son is given—he is *our* Immanuel, GOD WITH US!"

Our Redeemer, it appears, after this, was subject to his parents according to the flesh, during the whole period of his minority. He was bred to a laborious occupation. He was called the carpenter, and the carpenter's son. Let honest industry never be ashamed of its toils, for it is employed only as the Redeemer of the world has set the example.

But the answer states that another part of our Lord's humiliation was, that "he was made under the law." The law, here principally referred to, was certainly the moral law. Christ indeed yielded obedience to all the divine institutions, ceremonial and political, as well as moral; because the former of these, while they lasted, had the same author as the latter, and were therefore equally obligatory; and he declared to his forerunner that it became him to fulfil all righteousness. But the ceremonial and political institutions of the Jews were temporary; the moral law, on the contrary, is of eternal and unceasing obligation. It was to this that he was made subject, as our *surety*. This was the law given to Adam at his creation; and was that on which the covenant of works was founded, when he dwelt in paradise. By the breach of this law, as a covenant, all mankind were brought under the curse. When therefore it is said by the apostle (Gal. iv. 4, 5,) "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," we must not only understand the *moral law* to be chiefly spoken of, but spoken of specially as a covenant of works. We have just seen that the object of Christ's coming was to redeem them that were under the law;—that is, to answer its demands in their place. He did answer its demands in their place, considered as a covenant of works; and thus the second Adam repaired the ruins of the first. The law has no longer any claims upon his believing people in the form of a covenant. But he never fulfilled it for them as a rule of life, in any other way than as giving them a perfect example of obedience to it. If he had, then Christians would be under no obligation to render a personal obedience to the moral law. This indeed the gross Antinomians have, in terms, affirmed. But it is only a monstrous and impious inference of their own, made in direct contradiction of the words of Christ himself—"I came not," said he, "to destroy the law, but to fulfil it." That it was the moral law of which our Saviour here spoke is evident; because he did actually destroy or put an end to the ceremonial and political laws of the Jews; so far as they were separable, as in most cases they were, from the principles of the moral law.

It is justly represented as a striking part of Christ's humiliation, that he was made under the law; because it was a most amazing condescension, that the great Lord and lawgiver of heaven and earth, should become subject to the law which he had enacted for humble and inferior creatures;—espe-

cially when he did it to fulfil that law in the place of those very creatures, after they had transgressed it and incurred its penalty. If you will meditate seriously on this fact, you will find it calculated to fill you with astonishment. It may also show you the miserable state of sinners who have not, by faith, committed their souls to Christ; because, of course, they have to answer to God, in their own persons, for their whole debt to the law, both of obedience and of punishment. And, in contrast with this, it shows the unspeakable happiness of true believers in Christ, whose whole debt is cancelled, by his being made under the law, in their room and behalf.

Another item of our Lord's humiliation, mentioned in the answer before us, is his "undergoing the miseries of this life." When our blessed Redeemer assumed our nature, he took no exemption from any of its sinless infirmities, but a large share of them all. It is recorded of him that he was weary, that he hungered, that he wept, that he sighed, that he was sorrowful; but never that he smiled, and but once that he rejoiced. He was, as characteristick of him, "a man of sorrows and acquainted with grief." It was prophesied of him, that his "visage should be marred more than any man's." Probably this took place, in a considerable degree, even before his agony. When the Jews said to him, "thou art not yet fifty years old,"—the expression seems to denote clearly that they took him to be farther advanced in years than he was; for he was then but little more than thirty—And it has been well remarked, that the cares and griefs which he bore, probably gave him the appearance of an age which he had not reached. In short, he endured, as already said, hunger, and thirst, and weariness, and sorrow, and grief; he also submitted to poverty and want, and had not where to lay his head; he submitted to the contradiction, reproach and persecution of an ungrateful and wicked world; and he even humbled himself so far as to endure the assaults and temptations of the devil—He did this, that he might extract the sting from all the afflictions of his people, and know, even by experience, how to sympathize with them. "We have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin."

But the sufferings we have hitherto mentioned, though not small in themselves, were the least of the miseries which our Redeemer endured, in his humiliation, while he lived on earth—The answer we consider states, that he also underwent "the wrath of God." By this we are to understand that he endured the awful expression of God's holy and righteous displeasure against sin. His human nature, as we have heretofore seen, could not have sustained this, but for its union with the divine, which upheld it.

But, my children, when you hear of Christ undergoing the wrath of God, you are by no means to suppose that there was ever a moment of time, in which Christ ceased to be the object of his Father's infinite love. Never was he more the object of that love and complacency, than in the midst of those bitter sufferings which arose from the wrath of God due to our sins. Those sins which he was bearing were the object of the Father's infinite hatred; but the glorious person bearing them, was then, as at all other times, his well beloved Son, in whom he was well pleased. That God should thus please to bruise his Son and put him to grief, and that the Saviour should cheerfully consent to sustain it, is just that view of the infinite love and compassion of God and Christ to mankind sinners, which astonishes,

and overwhelms, and melts the soul of a believer, whenever he gets a glimpse of it,—for more than this, he cannot have at present—It is emphatically "a love which passeth knowledge."

The wrath of God endured by our blessed Lord when he was acting as a surety for his people, chiefly appeared in his agony in the garden, when he said "My soul is exceeding sorrowful even unto death; and when he sweat, as it were, great drops of blood falling down to the ground;" and again on the cross, when he cried with a loud voice, "My God, my God, why hast thou forsaken me." Ah, my dear youth! "if these things were done in the green tree, what shall be done in the dry?"—If Christ suffered thus when he bore the sins of others, how will sinners themselves suffer, when the wrath of God shall be let loose upon them, for their own deserts? How earnest should you be to escape this, by immediately flying to the Saviour, that your sins may be forgiven for his sake—that they may all be blotted out in his precious atoning blood.

(*To be continued.*)

ON THE ATONEMENT.

No. XI.

On the Law.

My dear Friend,—I must draw my epistles to a close; the importance of the subject discussed, has induced me to spend so much time in the investigation. They are now in a course of publication; and if the great Head of the church shall condescend to honour them as a means for rectifying the error of any reader, or for establishing the minds of the wavering in the doctrine that has hitherto prevailed in the Presbyterian church, I shall deem myself well rewarded for the time and labour bestowed on them.

It only remains to contrast the two theories in relation to the HONOUR *they reflect on the* DIVINE *law, and on our* BLESSED REDEEMER.

Both schools concur in pronouncing on the Law of God the highest encomiums; believing it to be a transcript of his moral perfections, and worthy of the profoundest obedience of every rational creature. They agree in the sentiment, that the penalty which guards the sanctity of the law, involves a degree of misery far greater than is felt by any human being on this side the grave, and that it will run parallel with the eternal existence of the damned; and they strenuously maintain, that the infliction of this fearful penalty on every impenitent and unbelieving sinner, is a righteous procedure on the part of the Supreme Ruler of the universe. But they differ widely in their views of the bearing of the Mediator's work on the law.

You know, sir, that, in the contrast I am drawing, I do not refer to our brethren, who, while they believe in a *general* atonement, hold to its *true nature* as involving a *real satisfaction* to divine justice, and a *real infliction* of the threatened *penalty* on the sinner's glorious and spotless substitute. In my second letter it was shown, that between them and the advocates of a *definite* atonement, the difference is merely *verbal*, and that they have no ground for controversy with each other. This I wish to be kept in mind.

The new school believe the perfect obedience which Christ yielded to the precepts of the divine law to have been necessary to his work as Saviour, and that the least defect in it would have defeated his benevolent design of saving sinners. But this belief is grounded, not on the necessity of the saved having a finished righteousness as the basis of their justification, but

on the necessity of perfect holiness in the person of the Redeemer. Accordingly they deny that Christ, as the *legal representative* of his people, obeyed all the precepts of the law FOR *them*, that his righteousness, when received by faith, might be *imputed* to them, and render them righteous before God. They speak indeed of the sufferings of Christ as being a *substitute* for our sufferings; but at the same time deny that HE was *our substitute*, standing in *our law place*, bearing our sins and enduring the penalty due to them. The sufferings of the Saviour were a *consequence* of sin; but they were not an infliction of the curse of the law; because, say they, the law had no demands on him. The result is, that, according to the new theory, sinners are saved *without a righteousness*, and *without a satisfaction for sin:* and the death of Christ is made a mere *expedient* for SETTING ASIDE both the *preceptive* and the *penal* demands of the law upon them. Neither the one nor the other has been complied with *by* them, or *for* them, by a surety. In opposition to the righteous demands of a holy law, they appear in heaven in the presence of the great Lawgiver, who has pledged his truth that sin shall not go unpunished, and proclaimed it as part of his name or nature, that he will by *no means clear the guilty*.

Such views are deemed by the old school to be highly unscriptural, and really dangerous in their tendency, and in fact *subversive of the* TRUE NATURE of the atonement. They are unable to see how the law could be *magnified* and made *honourable*, by a transaction and scene of suffering which *it did not require*, and which in fact were intended to *prevent the fulfilment of its just and good demands*.

Very different are their views of the relation which the obedience and death of Immanuel bore to the law of God. In them they behold a complete fulfilment of all its demands on sinners, both *preceptive* and *penal*. Taught by an inspired apostle that "God sent forth his Son, made of a woman, *made under the law*, to redeem them that were under the law," (Gal. iv. 4, 5,) they believe that the law had demands on Christ; and that by his holy life and bitter death he fulfilled them all, as the *substitute* and *legal representative* of every true believer. Assured too by the same apostle that "God *imputeth* RIGHTEOUSNESS *without works;*" (Rom. iv. 6.) "Even the righteousness of God, which is by faith of Jesus Christ, *unto all and upon* all them that believe:" (Rom. iii. 21, 22,) they hold that the obedience of the Lord Jesus Christ even unto death, constitutes that righteousness by which sinners are justified; and that it is imputed for this purpose to every one who believes in Jesus. Thus sinners are saved in a way perfectly consistent with the *honour* of the divine law; none of its demands remain sacrificed; all are fully satisfied, not indeed by fallen man, but by his immaculate Redeemer; sin is pardoned, and yet punished. The saved appear in heaven before God in a complete righteousness; not a personal one, not through their "own righteousness, which is of the law;" but in that perfectly finished and glorious righteousness, in which the great apostle desired to be found, even "that which is through the faith of Christ, the righteousness which is of God by faith." Phil. iii. 9.

Such a transaction is glorious to the law. By the obedience of Immanuel unto death, its precepts and its penalty have been declared to be just and reasonable and good. More honour has been done to the one than would have been rendered, if all mankind had persevered in sinless obedience; and higher honour put on the other, than if it had been inflicted on our whole race.

Let it not be objected, that the character of a substitute and representative is unknown to the law. Not so. The principle of representation was connected with it in its first operation on man; for, in the first covenant, Adam was constituted *the federal head and representative* of all his natural posterity: and if the world was ruined under such a dispensation without any reflection on the justice or goodness of the Almighty Creator, how can it be deemed inconsistent with these attributes of his nature, to establish a new and similar dispensation, for its recovery to holiness and happiness? That there is a striking analogy between the way in which we were ruined and the way in which we are recovered, is plainly taught in holy scripture. Having run a parallel between Christ and Adam, whom he styles "*the* FIGURE *of him that was to come,*" and the corresponding effects of the *offence* of the latter, and of the *righteousness* of the former, the apostle adds, "For as by ONE MAN'S *disobedience* many were made sinners, so by the *obedience* of ONE shall many be made righteous." Rom. v. 14—19. And, in 1 Cor. xv. 22, he asserts the same analogy; "for as IN *Adam* all die, so IN *Christ* shall all be made alive:" meaning, not as the Universalists teach, that all men will be ultimately saved by Christ, but that all *who are in Christ*, united to him by faith, and represented by him in his mediatorial work, shall be raised from the dead to the enjoyment of an immortal life of happiness and glory; just as all united to Adam by natural generation, and by the relation established by the original covenant or constitution made with him as their representative, have become subject to death in all its terrible forms.

From this comparison, it is easy to see which of the two theories reflects the highest honour on the divine law. The one maintains its righteous demands in all their extent, and exhibits them as gloriously fulfilled in the life and death of the Son of God for all his people; while the other prostrates them, and with them, the truth of God, in the dust.

When I began this letter, I intended to finish the contrast; but as the remaining point is important, I think it best to reserve it as the subject of another letter.

Sincerely, yours.

THE BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH.

We have recently, in the department of *Religious Intelligence*, stated both the importance of this institution and its lamentable want of funds. In our last number, we published the acknowledgment, by the corresponding secretary, of one liberal donation. It is our earnest wish that this may be only the precursor of many more of the same character. The Presbyterians in the central, western, and southern parts of our country, are, we believe, not aware how much they are outdone in patronizing this charity, by their brethren in the east and north. The disparity is great, and we wish it may be considered whether it is not reproachful. We know not how the zeal of those who have been remiss in this important concern, is more likely to be awakened, than by the following extracts from an eloquent discourse delivered by the Rev. William Engles, of Philadelphia, in May last, at the instance of the Board of Education; and which has been put into our hands in manuscript. We wish our space would permit us to publish the whole sermon; but we can take no more than two extracts; the first exhibiting the extensive demand for more labourers in the gospel vineyard, and the second, the duty

of Christians in relation to this subject, and the interesting considerations by which that duty is enforced. We know that sermons, and extracts of sermons, are often passed over, when they appear in periodical works; but we do hope that every reader of the Christian Advocate will not only *read*, but *ponder*, on what follows—The text of the sermon was Matt. ix. 36–38. "But when he saw the multitudes, he was moved with compassion on them, because they fainted and were scattered abroad as sheep having no shepherd. Then said he unto his disciples, the harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

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"Conceiving ourselves as now occupying a centre, let us imagine a circumference which shall merely include the limits of our city, and we shall find a community numerically great, for whose eternal wellbeing no adequate exertion is employed. Let the circle be extended to embrace our state, and not only neighbourhoods but counties will be disclosed to view, enshrouded in ignorance more dense than their mountain mists—where literature has no consecrated asylum, and our holy religion scarce an altar—where a spirit of grovelling worldly-mindedness is predominant, and eternity has few joyful and intelligent expectants. And all this is true of a commonwealth which may be styled veteran, from the comparatively ancient date of its political organization. As we follow westward the tide of emigration, we may therefore expect even less religious devotedness among those who are zealously occupied in felling the forests, planting villages, and encouraging the growth of their yet infant settlements. Whilst in a natural sense the solitudes are made glad by the increasing influx and bustle of the adventurous and enterprising, we dare not say in a spiritual sense, that the wilderness in its wide extent has budded and blossomed as the rose.

"Now, whilst it is acknowledged that much of this irreligion exists in despite of means, or in regions where the gospel is ably and faithfully proclaimed, who will deny that a large proportion of it is manifestly attributable to an entire absence of divine ordinances? It is alas! most true, that the message of reconciliation has never yet reached many sections of our republican union; that its attractive invitations have not been heard to recal sinners from their estrangement—nor its plenteous mercy unfolded to cheer the drooping spirits of the desponding—nor its glorious promises proclaimed to establish hope and give energy to faith. Hence, to such, life has none of the pure enjoyments of piety, and death none of its sustaining influence—their existence is a fluctuating and boisterous ocean, and the anchor of their hope has no lodgment within the vail! Is this a condition to be envied? Is it not pitiable and sad—so sad as to demand the sympathy of Christians, and to require the interposition of Him, who having long proffered peace to Jerusalem, wept over it when it was doomed; even of Him who when he saw the multitudes, was moved with compassion, because they fainted and were scattered abroad, as sheep having no shepherd. This we are sensible is but a picture, in outline, of the augmented necessities of the community of which we are a component part—it might receive much colouring from the pencil of truth—but our object is accomplished, if it impresses you with the necessity of furnishing labourers for a harvest already prepared for the reaper.

"But the prospective enlargement of this field should not be disregarded. Our country is mul-

tiplying her population by a ratio perpetually increasing—the wilds are converted into territories, and territories into independent commonwealths—feeble provinces have already become an empire, and that empire is pursuing the march of her political greatness, and encircling within her extended arms a community, which by established rules of increase, will amount in a century to nearly 200 million! The prospect is mighty! It is eminently gratifying to national feeling, and proudly exemplifies national prosperity; but upon the presumption that the means of religious instruction are to be multiplied only according to the present ratio of increase, the prospect becomes deplorable; for the existing disproportion between the harvest and the labourers will then be immeasurably greater, and hundreds of thousands will be destitute of that gospel, the proper entertainment of which, by any people, is their surest exaltation in a moral, and their securest safeguard in a political, point of view."

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"*An explanation of the duty of Christians in general, in relation to this subject.*

"'Pray ye the Lord of the harvest, that he will send forth labourers into his harvest.' Here it is intimated that the cordial interest and co-operation of Christians in the concerns of the church, are requisite—that its well-being is in no small degree dependant upon their zeal, and that through their instrumentality, its cords are to be lengthened and its stakes strengthened.

"It becomes the duty of all who love the gospel, to entreat the Lord of the harvest to designate, by his Spirit, suitable labourers for the work. The intercessions of believers are invaluable—the chiefest of the apostles thus estimated them when he besought an interest in them—by them has the church been enriched, and it still regards them as one of the available means of its defence, stability, and glory. The fervent prayers of the righteous are never powerless—they wrestle with Jacob's God, and prevail with the God of Israel—they are the precursor of Zion's jubilee, and present in themselves an unassailable phalanx, against the foes of the church. We regard it, therefore, not only as the reasonable but incumbent duty of Christians, in all their addresses to a throne of grace, to give prominence to the object contemplated in the text—they should pray for the multiplication of faithful heralds of the cross, and they should pray with fervour and importunity.

"Sincerity in prayer, however, always implies external acts of charity. Of this Christ and his apostles have proposed themselves as an example, for they not only prayed much, but evinced their sincerity by demonstrations the most unequivocal. Let the apostle James illustrate this subject. 'If a brother or sister be naked and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit?' And may we not with equal justice say, what will your prayers profit, if they be the offspring of a heart which is a stranger to every generous impulse, and cold and unaffected under appeals which might stimulate the most penurious to active benevolence? We pronounce such religion to be vain—it will be neither honourable nor profitable to the possessor, nor available for the church, nor acceptable in the sight of God. How, we ask, is the gospel to be propagated, except through faithful pastors and missionaries? And how can these preach unless they be qualified and sent? And by whom are they to be sent, if professed Christians turn

from the subject with frozen apathy, and contribute as seldom and grudgingly as if the sacrifice were too mighty ever to be repaired? Your charity is needed, to multiply and perpetuate the means of moral and religious reformation—the enemies of God must triumph, if you are indisposed to apply any counteractives, and the church must languish, if its professed friends are converted into unconcerned spectators, and withhold their fostering care. Our Theological Seminary is still a dependant; and although its efficiency has been practically tested, in sending forth streams which have gladdened the city of our God, its necessities still suggest the propriety of subordinate Education Societies, which shall act the part of auxiliaries, in relieving promising piety and talent from discouragement, and in preparing the way for their active employment in the church. It is in this behalf we appear before you, and we feel honoured in the permission to plead, however feebly, the cause of an institution which has intrinsic claims to your attention, and has received the sanction and countenance of our highest ecclesiastical judicature. The Board of Education merits your patronage, and if properly supported it will occupy a high rank among the judicious means for supplying the Lord's harvest with labourers.

"To engage your co-operation in this charity, we propose to suggest in the last place, some inducements which should prevail with every Christian.

"1. Our Lord Jesus Christ is interested in the success of such enterprises, and requires your concurrence and aid. He was moved with compassion, 'when he beheld the multitude, because they fainted and were scattered abroad as sheep having no shepherd,' and he spake to his disciples, to awaken in them a similar sympathy. Christ's mission to earth, his unparalleled humiliation, his active beneficence, his costly redemption, are the incontestable proofs of his desire to meliorate man's spiritual condition. He has presented us an example most worthy of imitation, and has enforced that example by his authoritative command.

"Did he who so well knew the value of the immortal soul, feel solicitous for its welfare? and shall we, who profess to have drunk of the same spirit, regard its destruction with indifference? Did he sacrifice his life for thankless and rebellious sinners? and shall we feel no concern that our fellow men should never hear of this great salvation? When he has apprized us that a harvest of souls may be secured through our instrumentality, shall we suffer the blessed occasion to be lost through cold indifference? Forbid it Lord! rather arouse our dormant energies, and enlist us in this godlike charity—let thy example induce, thy command constrain us, to make our cordial offerings at the altar of this holy service.

"2. Again, the duty to which we are called involves high responsibilities. As the stewards of God, we are required to be faithful, and as the stewards of God, we must render an account. Perhaps in the neglect of duty we may bribe conscience to silence, and succeed in justifying ourselves before men, who may need from us similar indulgence and complaisance; but is not that eye of omniscience upon us, which observes our actions impartially, and before which are disclosed every feeling and motive of the heart? Upon this occasion, therefore, we solemnly ask, that each should act as in the sight of God, and in prospect of the day when the secrets of all hearts shall be known.

"3. The object in behalf of which we plead is, in our opinion, unobjectionable in principle. Perhaps you may question its utility, upon the presumption that it presents a

temptation to men to select the ministry for its respectability and emolument. Conceding that this charity, like all others, may be occasionally abused—that in some instances beneficiaries may be actuated by unworthy motives, and that unsuitable men may thus be unhappily assisted in their views—still is it not incontestable that such instances are rare, whilst many of the most devoted, laborious and successful ministers of the gospel, have been introduced into the Lord's harvest, through the generous interference of others. Of this we might quote abundant proof, if decorum did not forbid. Those most conversant with the operation of these institutions, have acknowledged their utility, and afforded them their aid and countenance; and is their testimony to be disregarded—whilst the oft repeated and groundless objections, which the enemies of the church have originated, constitute the professed Christian's apology for withholding his dues from the Lord's treasury? Far be it from me, to prefer the charge against any of you, for we anticipate the exhibition of a different spirit this night.

"4. Finally—The charity in which we would enlist your co-operation, affords the best opportunity for the display of noble, generous, and humane feeling.

"Is the soul precious? Is its redemption desirable? And where is the Christian who will not eagerly attempt to avert the calamitous fate which impends over the uninstructed and irreligious. Oh, profane not the name, insult not the spirit of Christianity, by ascribing them to those whose feelings are all selfish, and whose hearts were never open to the cry of those ready to perish! My brethren, shall any be eternally doomed through our default? Shall any fail to achieve a victory over death and hell, when a little temporary sacrifice on our part, would furnish them with the means? Is the gospel our hope, and shall we deny it to others? Shall we hoard up the paltry pelf of earth, at the sacrifice of Christian duty, and at the expense of immortal souls? Such wealth will be dearly accumulated, 'for its rust will be a witness against the possessor, and eat his flesh as it were fire.'

"If then you would illustrate the philanthropic spirit of the gospel—if you would redeem you character for Christian consistency—if you would eternally benefit mankind—if you would honour your Lord, we present you an opportunity; and may neither conscience, nor the God of conscience, rebuke you for neglect. With you we confidently leave our appeal."

Miscellaneous.

OBSERVATIONS ON THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

To the following letters, sent us by a valued correspondent, we give a ready insertion in our pages. They relate to an important subject, which we think the ministers and members of the Presbyterian church would do well to consider carefully, before the next meeting of the General Assembly. It will be understood that we do not make ourselves responsible for any thing that may appear in this discussion, unless we state our sentiments, in remarks avowedly our own. If any one shall choose to controvert the opinions of the letter writer, we will publish whatever may be temperately written with that view, with as much readiness as we have done the present communication.

Mr. Editor,—If you think the following letters worthy of a place in your useful publication, they may perhaps lead to a more full discussion of a subject, very interesting to the Presbyterian church at the present time.

Yours, truly,

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LETTERS TO A FRIEND.

No. I.

Dear Sir,—You know my attachment to the principles of Presbyterianism, and my opinion that the time has come when a different organization of the General Assembly is necessary to preserve the union, fellowship, and prosperity of the several branches of the church under its care. Allow me to submit to your inspection some thoughts on the *radical principles of Presbyterianism—the character and influence of the Assembly—some existing evils—and the remedies proposed.* My intention is to prove, in perfect accordance with Presbyterian principles, that it has become necessary to organize the General Assembly by a representation from Synods, instead of Presbyteries.

Radical Principles of Presbyterianism.

Perhaps I shall not be able to state these better than by an extract from "Form of Government," chap. xii. page 363, note. "The radical principles of Presbyterian church government and discipline are:—That the several different congregations of believers, taken collectively, constitute one church of Christ, called emphatically *the church;* that a larger part of *the church,* or a representation of it, should govern a smaller, or determine matters of controversy which arise therein;—that a representation of the whole should govern and determine in regard to every part, and to all the parts united; that is, that a *majority shall govern:* and consequently that appeals may be carried from lower to higher judicatories, till they be finally decided by the collected wisdom and united voice of *the whole church.*"

These principles I hope to see preserved without any infraction—and I feel persuaded the more they are examined and tested, the more dear they will be to the Presbyterian church.

Character and Influence.

On these radical principles, the *Presbyterian church, in the United States of America,* has hitherto been conducted and prospered. The *unity* of the church—*judicatories* for government, organized on the representative principle—the *majority* governing—the *revision* and *control* of proceedings in lower by higher judicatories—constitute the scriptural ground; at the same time, they produce the most efficient influence, and present the most popular aspects of our form of government.

These principles have, doubtless, contributed largely to the rapid increase of the Presbyterian church in this country, within the last quarter of a century. Nor will the principles be liable to become less efficient, or popular, so long as the form of our civil government remains unchanged, and the conduct of our ecclesiastical courts accords with the great design of their organization. I have no apprehension that the principles of Presbyterianism will, for a long time to come, lose ground in this country. On the contrary, it seems to me probable, that their influence will extend over the whole class of our country's population, agreeing with us in matters of faith and terms of communion.—The signs of the times warrant such an expectation.

I have no wish to see the power, or influence of the General Assembly diminished, nor its relation to the whole church altered. Let it

remain the highest court of the whole Presbyterian church in this country—the only delegated body of the church, formed after the model of the Assembly at Jerusalem. Let it never be divested of one attribute, by which it becomes a bond of union and fellowship—by which it reviews and controls the proceedings of lower judicatories—and by which it so essentially promotes the welfare of the church.

The General Assembly holds a conspicuous station in the ecclesiastical world, and is deservedly respected. Perhaps no other church judicatory in the Protestant world, fills so large a space in publick view. Certainly no one in this country represents so large a communion,* or a ministry of more talents, learning and piety; nor has any one the supervision of more important ecclesiastical interests. Considered in itself as a church court, and in its influence upon religion, learning, social order, rational liberty and benevolent enterprise, it is the most interesting spectacle in Christendom. To Presbyterians especially its attitude is deeply interesting.—Synods and Presbyteries respect it—sessions, ministers, elders, and missions of the church venerate and love it—the societies under its care value its character and respect its adjudications. All this is as it should be—and if there be some exceptions to this statement, they will be found connected with some evils which ought to be remedied, or in some restless spirits, which can always find aliment for envy or discontent.

Thus you will perceive that I would not diminish a tittle from the reputation and influence of the Assembly; but after all that may be said in its favour, it must be conceded that there are *evils*, connected with its present organization, which should be removed as speedily as possible. In my next letter I shall notice some of those *evils*.

Yours, &c.

* It is true that the Baptist denomination report more communicants than the Presbyterian—but they have no general church judicatory—only a Convention of Delegates, for missionary purposes.

PHILOSOPHY SUBSERVIENT TO RELIGION.

Johnson has said of Dr. Watts—"Under his direction it may be truly said, *Theologiæ Philosophia ancillatur*—philosophy is subservient to evangelical instruction." We welcome to our pages a writer who endeavours, and in our judgment not unsuccessfully, to make the same use of his philosophical attainments. Those who delight only in "spirit-stirring narrative," as we know too many readers of miscellanies at present do, will not indeed find much entertainment in these essays. But we are careful to provide for the gratification of such readers; and it is but equitable that the taste of others should be gratified in turn. We are only sorry that the nature of our work renders it necessary to divide these essays, more than they were divided by their author. We shall however endeavour, as far as practicable, to make each essay *a whole;* although it will be found that they are closely connected, and that the positions which follow, often refer to what had before been illustrated.

FOR THE CHRISTIAN ADVOCATE.

Dear Sir,—It is my design, if it should meet your approbation, to communicate to the publick, through the medium of your excellent miscellany, a series of essays upon moral and religious subjects. A leading object which I have in view, is, by the application of the doctrines of genuine philosophy, to illustrate and vindicate some of the fundamental principles of morals and theology. The interests of religious and moral truth may, I apprehend, derive as much benefit

from a cautious and enlightened philosophy, as they can receive detriment from one that is presumptuous and spurious. The discussion will relate to subjects, which, it may be presumed, your readers regard as highly interesting and important.—They will be conducted with a constant reference to differences of opinion which exist at the present time, in relation to these subjects.

To ascertain the principles of Christianity, we must have recourse to the scriptures alone. They have been exhibited and defended by innumerable writers, with the greatest clearness and strength of argument; abundantly sufficient to satisfy all who submit their understandings to the authority of inspiration. It may, however, be satisfactory to perceive, that the dictates of Divine revelation are in perfect accordance with the principles of sound and legitimate science; and that, in many instances, they receive the most decisive support from it.

Εφεσια.

ESSAY I.

Sources of our Judgments, in relation to Subjects of a Moral and Religious Nature.

The Creator has endowed the soul of man, with the capacity of discovering truth on a great variety of subjects; among which, those of a moral and religious nature hold a distinguished place. The same comprehensive capacity of understanding receives different names, according to the occasions upon which it is exercised, or according to the peculiar nature of the subject about which it is employed. What is called the moral faculty, means nothing different from the human understanding, exercised upon subjects of a moral nature.

Some persons have maintained that antecedently to all acquired knowledge, the mind of man is endowed, immediately, by its Creator, with certain ideas, which they have therefore denominated *innate;* and which they have considered as a part of the original furniture of the human understanding. With regard to this theory, it is sufficient to observe, that it is wholly unsupported by evidence. No proof has ever been furnished of the existence of ideas coeval with the existence of the human mind. Besides, it is completely at variance with unquestionable facts, in relation to the occasions on which our ideas are first suggested.

In regard to many of our simple notions, there can be no difficulty in determining the occasions upon which they are first suggested to the mind. We form a notion of colour by the exercise of sight; of sound by the exercise of hearing. In the same manner, all our simple notions respecting the qualities of material objects, are primarily suggested, by the exercise of our powers of external perception. A person destitute of any of the external senses, must ever remain ignorant of those peculiar qualities of matter, which are the appropriate objects of that sense of which he is destitute.

In like manner, we are capable of pointing out the occasion, upon which many of our notions have been formed about intellectual and moral subjects. And if we should be unable to trace all our simple notions to the occasion which first suggested them, it would by no means be a matter of astonishment. It would be unreasonable to expect the case to be otherwise, considering the weakness of memory; the rapidity of our mental operations; and above all, that many of our most important ideas are formed during our early years, before the mind has acquired the power of attending to the subjects of its consciousness.

It is agreeable therefore to all

the facts submitted to our examination, and to the analogy of other parts of our constitution, to believe that all our simple ideas are suggested primarily by the exercise of our external senses; and by the various occasions upon which the human understanding is called into operation.

The celebrated doctrine of Mr. Locke, that all our ideas are derived from sensation and reflection, is equally wide of the truth with the doctrine of innate ideas; unless, indeed, the word reflection be used with a latitude of meaning, which is altogether unwarranted; so as to include consciousness, memory, abstraction, reasoning, and in fact every mode and exercise in which the mind can be employed, except sensation, or external perception.

That the suggestions of our moral faculty, or in other words, that the dictates of the human understanding upon subjects of a moral nature, are essentially different from every other class of intellectual operations, seems incontrovertible by any rational being. To assert the contrary, would amount to a contradiction in the very terms of the proposition. The suggestions in question constitute a chief characteristick of man; by which he is distinguished and elevated above the different tribes of lower animals.

Moral and religious truth is suggested to the mind in various ways; according to the nature and faculties which our Maker has bestowed upon us; and according to the circumstances in which we are placed.

A variety of moral sentiments are immediately excited, by a view of the conduct of rational beings towards each other, in the different relations of social life. Such is the constitution of our rational nature, that whenever suitable occasions are presented, various moral sentiments and judgments are suggested to our minds. The human understanding is as well adapted to the perception of moral truth, as any other kind of truth. Notwithstanding the natural and culpable blindness of the human mind, in relation to spiritual and divine excellence, we cannot, when the subjects are duly presented to our consideration, avoid perceiving the essential difference between right and wrong, justice and injustice, truth and falsehood.

These are the natural and appropriate objects of the understanding. No laboured reasonings, or refined speculations, are necessary to enable us to perceive that justice, goodness, and truth, are excellent and commendable in their own nature; and that injustice, malevolence, and falsehood, are intrinsically wrong, and deserving of punishment. Accordingly, we find that the most unenlightened nations have a conception of right and wrong in human conduct, and a conviction of the intrinsick excellence and indispensable obligation of certain actions, and of the unlawfulness and turpitude of others.

The constitution of society, and the dispensations of Providence towards men, serve to suggest many of our moral judgments. We perceive that certain duties belong to men, according to the situation in which they are placed, and according to the relation which they sustain to others. It is judged to be the duty of parents to protect and support their children—of children to honour and obey their parents—of rulers to be just and beneficent—of subjects to be respectful and obedient. All the relations of life are thus believed to infer certain duties, as being peculiar and appropriate to the persons who sustain them.

The exceptions to these remarks, which some may suppose are furnished by the history of human opinions, are only apparent. They do not prove a contrary judgment,

in regard to the same action, when viewed in the same aspect. "In one country," says Dr. Paley, "it is esteemed an office of piety in children to sustain their aged parents; in another, to despatch them out of the way: that suicide, in one age of the world, has been heroism, is in another felony: that theft, which is punished by most laws, by the laws of Sparta was not unfrequently rewarded," &c.

These erroneous judgments evidently arose from a mistaken application of some rule of duty; or some principle of our constitution, to a particular case, to which it was not properly applicable. The moral judgments of mankind are uniform within certain limits. Differences of opinion either relate to the less obvious distinctions of right and wrong, or originate in the perversion of some original principle of our nature.

The consequences, which we observe to be connected with different actions, serve to strengthen and confirm the independent decisions of the moral faculty. Our judgment of the intrinsick rectitude of justice, veracity, fidelity, and other fundamental principles of morality, receive an additional sanction and confirmation, from observing their general tendency to promote individual and publick welfare. On the other hand, our natural disapprobation of injustice, fraud and falsehood, is increased, by a view of their evil consequences.

In other instances, our moral judgments may be indicated originally, by our observation of the pernicious effects of a particular action or course of conduct. In this way, we must discover that the indulgence of our natural propensities, in certain circumstances, and to a certain extent, are evil and wrong. The numerous evils consequent upon a free use of ardent spirits, prove it to be vicious and blameable.

Many important truths, of a moral and religious nature, are suggested by attentive reflection upon the powers and principles of the human constitution. The constitution of our rational nature may be viewed as a revelation from God. This important truth is plainly taught, in the comprehensive and expressive language employed in reference to our creation: "And God said, let us make man in our image, after our likeness. So God created man in his own image: in the image of God created he him."

Although this language principally regarded the holy nature with which man was endowed at his creation, yet, it is also true, in regard to many of the essential powers and principles of our rational constitution. Man continues, even in his present state of condemnation and depravity, to be the image and representative of his Maker. According to the degree in which a finite being can resemble one who is infinite, man still bears the image of God, in many of the essential principles of his rational nature.

This fact is virtually recognised, in all our knowledge and inquiries respecting the attributes and dispensations of God. Our own powers and attributes are the natural and primary elements, by which we judge of the powers and attributes of all other beings. As we are incapable of forming a distinct conception of a material object, so far as it is entirely unlike what has previously come under the notice of external perception, in like manner we are incapable of forming a distinct and positive conception of an attribute of mind, which bears no resemblance to any thing suggested by the exercise of consciousness. Our conceptions of activity, intelligence, and power, are primarily suggested by the operations of our own mind. We are conscious of perception, sensation, and volition; and the constitution of

our nature, leads us to refer these operations to a thinking and active being, whose nature and capacity correspond to them. It is evident, therefore, that our notions, of the powers and qualities of mind, are first formed by reflecting upon the various mental operations of which we are conscious.

From the external actions of our fellow creatures, which indicate activity, intelligence, and sensibility, we infer that they are active, intelligent, and sentient beings like ourselves.

From the various effects and changes, which we observe every where around us, we infer the existence of a Being, whose attributes correspond to them; a Being of infinite power, wisdom and goodness, who is the almighty and intelligent Author of all things.

Although we are unable to form a distinct conception of an attribute of mind, entirely dissimilar to any thing of which we are conscious, yet we find no difficulty in conceiving of powers, very different in *degree* from our own. When we witness effects far above what we are able to produce, we naturally ascribe a corresponding superiority of power to the agent, by whom they are produced. Hence we are led to ascribe to our Creator, all the excellences that belong to our constitution, in an infinite degree. The magnitude, grandeur, and variety of his works—the wisdom, the beneficence and the righteousness of his dispensations—manifest the infinite perfection of his nature, our absolute dependence upon him, and consequently, our obligation to serve and glorify him, with all the powers which we possess.

The process of the mind which I have described, although natural, and to a certain extent unavoidable, requires the direction of a cautious and sound judgment. We are in danger of great error, if we suppose that others are, in every respect, like ourselves. In regard to the essential powers and principles of rational natures, we have no other way of judging; and if our conceptions are defective, or erroneous, we have no means of correcting them. When our conceptions relate to the attributes and operations of the Divine Being, they must, in many respects, be very inadequate and defective; this must be the case even when the fundamental laws of our rational constitution furnish the principle upon which they are founded: but when they are suggested by the necessary imperfections of our limited nature; and still more by the vicious irregularities of our corrupt minds; they must be not only inadequate, but false and criminal.

The natural tendency of our minds is to invest with qualities resembling our own, not only our fellow men, but also those invisible and superior beings, whom religion or superstition brings to our knowledge. Idolatrous nations ascribe to their imaginary deities, not only the original and essential attributes of our rational constitution, but also many of the weaknesses and vices, which belong to man as an imperfect and depraved being. Corrupt men, whatever their opportunities of acquiring information may be, are extremely liable to form corrupt notions of God. Hence the severe reproof contained in the language of the Psalmist: "But unto the wicked God saith—thou thoughtest that I was altogether such a one as thyself: but I will reprove thee, and set them in order before thine eyes."

From the same cause we are liable to judge erroneously of our fellow men. The innocent and virtuous are slow in believing ill of their neighbour. The rogue and the profligate, judging by themselves, will scarcely give to any man, the credit of integrity and disinterestedness.

An attentive consideration of the works and dispensations of God,

will lead our minds to a knowledge of the glory of his nature; his wisdom, power and goodness, his incomprehensible greatness, universal supremacy, and his unremitted and irresistible agency.

One important use of genuine science, is to enable us to perceive the immediate operation of Divine power, in all the changes presented to our view in the material universe. It is agreeable to the most enlightened philosophy, that matter, however modified or combined, is essentially inert; and consequently that all its changes are produced by the immediate agency of mind. Mind alone is essentially active, and capable of originating and continuing motion. The laws of nature, or the laws of motion, which some ignorantly mistake for efficient causes, denote either general facts, or different modes of Divine operation.

Philosophical inquirers have generally discovered a disposition to exclude God from the government of the world, both intellectual and material; and to account for the various changes which take place, independently of his universal and immediate interposition. Men will rather speak absurdly, and without any rational meaning, than ascribe the events and changes which we witness, to the Almighty Creator and Governor of the world. They are disposed rather to ascribe them to nature, to the laws of nature, to the natural tendency of things; words which have no distinct and intelligible meaning; unless they are employed to signify that order of events which God has established, and which he carries into effect by his incessant operation.

This conduct is both irrational and impious. It assimilates the general style of philosophical systems to Epicurean atheism and absurdity. It invests nature, and the laws of nature, with the attributes of Deity, and the government of the world, to the exclusion of the almighty and intelligent Author of all things. It deprives God of the glory due to him for his wonderful works of creation and providence; and tends to lead away our minds from the contemplation of his perfections and universal agency.

(*To be continued.*)

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN OF THE SYNOD OF PHILADELPHIA.

(*Continued from p.* 13.)

London, Aug. 26th, 1820.

My dear Friend,—That I may not entirely disappoint your reasonable curiosity, I must try to say something of my short sojourn in this vast metropolis, which I expect to leave in a few days. I have had a busy time since I came here. Anxious to make the most of my brief stay in the place, I have been from morning till night, going from place to place, taking a hasty look at the multiplicity of objects which crowd upon the stranger's attention; and the result is, a perfect chaos in my mind. By the time I am a few months out of London, it will be to me like a dream, that ever I have been in it. And in truth my very curiosity has become jaded; so that I cease to look with half the interest I did at first, or that a stranger would who had just arrived in full health, and with time on hand to allow him to go leisurely to work, without making "a toil of a pleasure." I mentioned in my last, that the day which brought me here, was one of exquisite enjoyment. The idea of being in *Old England*, and on the road to London, combining with the fineness of the weather, the beauty and fertility of the country on the whole route, could hardly fail to produce an excitement in the mind, of a very high grade. But our animal system is so constructed, that high excitement kept

up for any great length of time, will subside into satiety and relaxation, often followed with depression; at least so it is with me, and so I found it on this occasion. In the stage tavern, deserted of all my travelling associates, I spent a solitary evening, on the night of my arrival, amidst a bustle of strange company, who cared nothing for me.

The next morning, I had a silent breakfast, at a small table in the eating room, by myself. A common breakfast-table, for the whole company, as often prevails in the United States, is not known here. High-flyers take their breakfasts in their chambers. The common eating-room is crowded with tables of all dimensions, from the small round stand for an individual, to the oblong board sufficient to accommodate a dozen. So that he who comes alone, feeds alone; and every party keeps by itself. Whatever benefit may attend this arrangement, it operates badly on the solitary stranger, by excluding him from the opportunity of a sociable meal—the best of all opportunities for "scraping" an acquaintance with fellow strangers. Thus situated, with a mind jaded by the travel and excitement of the preceding day, and ruminating on home, I have seldom felt more solitary than on the first morning in London. No doubt, my depression was not a little increased, by the anticipated distress incident to a very shy mortal, compelled to beg, by introductory letters, the kind offices of strangers. It was with no small reluctance I ventured, under the direction of a guide, to sally into the crowded streets, in quest of the Rev. Dr. Waugh. It was a little day's journey to his house. Happily I found him at home, and was soon set perfectly at ease, by the Christian brotherly kindness of his reception. Through his kindness I have been again provided with a home for a few days, in the family of one of his parishioners, in a central part of the city.

Two things cannot fail to fill a stranger, on his first coming into London, with amazement: the immensity of its size, and the vastness of its business. In point of size, Paris dwindles into littleness on a comparison. To pass through London, is a journey of no small extent. From a walk on the top of Meux's brewery, a very high building, situated on an elevated part, I had a view over the greatest part of the city; which in some directions appeared to extend as far as I could see, even to the verge of the horizon. Mr. S——, a gentleman with whom I had become a little acquainted in Baltimore, when he was there some years ago, and the only individual I have met with abroad whom I have ever seen in my own country, was good enough to devote a day to rambling with me over the town. After an early breakfast, we left his house with an understanding that it would be out of the question to think of returning to dinner; and accordingly at the distance, by his estimation, of about three miles from his house, we dined at an eating-house. The man in business in London, must submit to immense drudgery in out-door transactions, from the distance of places, or be subject to heavy taxation in the hire of hackney coaches. The number of these vehicles in Paris surprised me; but verily they are not to be compared to those of London for multitude.

To see the shipping, the warehouses, the custom-house, the exchange, &c. &c. cannot fail to excite an amazing idea of the amount of business transacted in this city. The leading idea impressed on my mind relative to Paris is, that it is a place of pleasure; but London is emphatically a place of business. Nothing, however, produced in my mind so much astonishment, at the

vast scale on which business is transacted here, as the Bank of England. A mercantile friend conducted me through it. The space of ground which the building occupies, the number and size of the rooms, but above all, the multitude of clerks and persons in its employ —estimated at about two thousand —sink every thing of the kind which I have seen elsewhere, into insignificance. One large room, connected with the building, is appropriated to stockjobbing transactions. And here a scene presented itself, on which I looked with as much astonishment, as on any thing I have seen in London. It was crowded with people on their feet, seeming to be in incessant motion, and every one vociferating as loud as he was able. The hubbub was most astounding, and a perfect Babel of confusion. Persons without business were not allowed to go farther than the door. Here I looked on, perfectly incapable of discovering what the wild uproar could mean. The explanation given by my friend was to this amount. That there were so many calling out the names of persons they wished to find in the house, or the kind of stock in which they wished to traffick, &c. that those in conversation were compelled to speak in the loudest tones, in order to hear each other.

The churches, and the state of church affairs, you will readily suppose, has made a principal object of my attention. Yet on this subject I have gathered but little worth putting on paper. To a republican and a Presbyterian, accustomed to the equality of rights and privileges existing among the different religious denominations in the United States, it is not a little grating, to see the proud superiority of the churches of the establishment, over the *chapels*, as the houses of worship belonging to dissenters are called. The churches are generally large majestick buildings, many of them ornamented with vast steeples, bells, and clocks; while the chapels are comparatively quite small, humble erections, with little ornament, either in their interior or exterior. Very few of the dissenting churches, which have come under my notice, are to be compared in point of size and ornament, to many of the churches in Philadelphia and New York. The immense pile of building called St. Paul's Cathedral, of which you have often heard, is scarcely to be regarded as a place of worship. More than three-fourths of its vast interior is completely vacant, except the pictures and monuments with which it is ornamented. One small section, enclosed with an iron railing, and furnished with pews, is appropriated to Divine service. I was present one forenoon, when a high dignitary of the church read the church service to a few attendants. In parade and formality, it appeared very nearly to correspond with the Popish mass I have so often witnessed in France. To me, the whole exhibition was more like any thing else than devotion.

At the invitation of Dr. Waugh, who is the chairman, I attended a meeting of the Board of Managers of the London Missionary Society, and heard the examination of three young men, who offered themselves to be received as missionaries, to go wheresoever the Board may choose to send them. I need not tell you the gratification I felt, at being introduced to some of the leading men of a society, whose formation is an era in the church; almost equal in importance to any thing that has taken place, since the days of the apostles—the reformation from Popery excepted. My heart hailed the magnanimous men, who divesting themselves of sectarian prejudices, and forbearing one another in love on the subject of minor differences, met in common council, and united

their means and their energies, to send the gospel into all lands—sealing their attachment to each other as brethren, and their devotedness to the common cause, by participating at the same communion table, in the memorials of their crucified Redeemer. Already the fruits of their co-operation are such as correspond to such an auspicious commencement. We have reason to say, "what hath God wrought" by their means—And what hath God wrought by their agency, not only in heathen lands, but by the awakening impulse given to the slumbering church of God, in other places throughout the world.

This society have formed a missionary museum, consisting of the various items of curiosity, which the missionaries have been able to send home from the countries they have visited. Already the collection fills two rooms, and promises in the course of some time to become very interesting. One article lately received, cannot be viewed, I think, without awakening much feeling. It is a collection of Otaheitean gods. You have already been informed, that these late idolaters, since their conversion, have packed up their gods, and sent them in a chest to London, as a present to the Missionary Society. There are a great many of them, arranged on the shelves of the museum. And truly they are an exhibition worth looking at. Westminster Abbey has shown me nothing that has produced in my mind so much excitement. They are of different sizes, made of wood, and painted. Some of them are ornamented with feathers, &c. Their figure is a combination of the human with the brutal shape, in a way to give effect to all that is ugly and frightful in appearance. Surely they are fit to represent the hatefulness of devils, and correspond well with the shocking rites of devil worship. Who that has a heart to feel, can refrain from rejoicing that the mercy of God has rescued a portion of the human race from the horrors of such an idolatry! And who that has a mite to bestow, would grudge to give it for a purpose so noble.

In or out of the establishment, I do not learn that there is among the clergy of London any man, at this time, of very superior celebrity. Among the evangelical corps, the Rev. Daniel Wilson, of the Episcopal church, has been mentioned as one of the most prominent. For the time, I have heard as much preaching as I could obtain, and most of it has been good preaching; but nothing superior to what I have frequently heard in my own country. The Rev. Dr. Waugh, to whose kind attentions I am much indebted, is a man without show; but unless I am much mistaken, of great worth. He is an old Scotchman, who has long ministered to a congregation of his countrymen, belonging to the Burgher seceders. Under his ministrations, the congregation has greatly prospered; and it would have been strange had it been otherwise, considering his talents, his piety, and peculiarly conciliating manners. His large muscular person, mild countenance, and gray locks, give him a very venerable appearance; while his sprightly, playful humour, renders his conversation very attractive. Like most Scotchmen, he has a strong predilection for his country, with a sufficient attachment to the church of the secession, to which he belongs—yet much relaxed from the rigid ideas of Christian communion, which have characterized that church, both in Europe and America. A few evenings ago, I attended in the church of Mr. Burder, to hear this venerable Independent, whose printed discourses, under the title of "Village Sermons," have been so popular in our country. I found in his place Dr. Waugh, who had no scruple to conform to the usage

of him whose pulpit he supplied, by giving out the Psalms of Dr. Watts, before and after his sermon. Indeed it appears from all I have learned, that the controversy on the subject of psalmody, which has been so keenly agitated with us, is properly American, and is hardly known in Europe.

I remain, truly,
Yours, &c.

TRANSATLANTICK RECOLLECTIONS.

No. X.

(*Continued from page* 15.)

A Communion Season in the North of Ireland.

The sacrament of the Supper is observed twice in the year, spring and fall. The time is generally announced from the pulpit some weeks before. The arrival of communion week is farther noticed by a sermon peculiar to the occasion, preached on the Sabbath which immediately precedes it; and from that time until the middle of the week which succeeds it, even a stranger may know by the look and words and gestures of the people, that something of a deep and solemn interest occupies their attention. On the Thursday before the communion a holy fast is observed; when it is expected that the congregation, laying aside all secular employment, will come up to the house of the Lord, where a sermon, appropriate to the occasion, is preached by the pastor. After sermon and a deep and searching exhortation, the pastor informs the congregation of the names of those brethren whom he expects to assist him on the approaching occasion; as well as of the times and parts in which they are to act. Saturday is the day of immediate preparation; when a sermon, by one of the invited brethren, is preached to the congregation; and after the close of the services, the pastor of the church, descending from the pulpit to the clerk's desk, distributes to the members of the church *tokens* of admission to the table of the Lord; and without a *token*, no person would presume on the coming day to approach the sacred board. This, you will perceive, is done to prevent imposture, lest any *profane* person, or one *unsound* in doctrine, should come presumptuously to the holy ordinance. This day may be called the preparation of the Sabbath; and hence every thing is done necessary to make the Sabbath literally a holy day of rest: and when the Sabbath sun arises, he shines on a people still and solemn—the deep feelings of the heart are depicted on their calm and contemplative countenances—and save the voice of prayer and praise, the whole neighbourhood looks something like a land over which the sirocco blast had just passed. But this is of short duration; for at an early hour, every field and pathway and road, leading to the holy temple, is literally thronged—the whole neighbourhood seems to turn out with one consent—every cottage pours forth its inhabitants for miles around; and they stream along to the church of God from every direction, like lines from the circumference of a circle to its centre, in which they all meet and mingle.

Nor is this confined to any one particular denomination; for apparently forgetting their distinctive in their generic appellation, all ranks and sects press forward to the church, in which the Holy Supper is to be celebrated. The first thing which arrests the attention of a stranger is a table, placed at the gate which admits into the church enclosure, covered with a white cloth, on which is placed a large pewter plate, attended by an elder, to receive the collection. On this plate every one deposites what his pocket or his inclination permits.

If the day is pleasant, it generally happens that the church cannot con-

tain more than two-thirds of the people; but to remedy this, a tent is erected on the outside among the tombs; and seated upon the little hillocks which mark the resting places of the dead, those who cannot get into the church listen to a sermon, preached by one of the clergymen who assist the pastor on the occasion. And perhaps to a heart capable of reflection, a more solemn situation can hardly be conceived, than those moments of silence which precede the commencement of these external services. Only think of a living congregation scattered among the congregation of the dead, and the one equally silent as the other; the living waiting with suppressed breathing for the voice of the preacher, and the dead, not more noiseless, waiting for the sound of the archangel's trump. It is indeed a time of such eloquent silence, that perhaps words, however appropriate, are intruders at such a time.

"O man, if aught can ever thrust
Thy proud, proud forehead to the dust,
It surely must be here!
No voice can ever seem so dread,
As this same stillness of the dead."

In the mean time, in the church, the pastor preaches what is called the *action* sermon; explains the ordinance, *fences* the tables, and serves the first; while the others are attended to by the assisting clergymen in their turn. This gives a novelty and interest to the meeting, which is highly pleasing and instructive. The communicants sit at tables spread in the aisles; and oh! how terribly solemn is it, when part of a family, or the occupants of a pew, arise and go to the table of the Lord, and leave a part behind! It looks like the separation which shall take place at the last great congregation, "when the dead, small and great," shall stand in judgment. On such an occasion, when left behind, I have felt an aguish chill pervade my whole system, and a momentary feeling as if a dart had passed through my heart. Oh! Mr. Editor, what must be the strength of those incipient feelings of damnation which will take possession of the heart, when the sinner is separated from Christ, and from all his holy relatives, on "that great day, for which all other days were made!"

After the peculiar services of the day are over, the whole congregation leave the church, and mingling with those without, listen to a concluding sermon. And when this mighty assembly lift up their voices in the sublime language of the Psalmist, what a rapturous and holy echo seems to pass from tomb to tomb, and from vault to vault, as if the pious dead were privileged to join once more in this "work and worship so divine." The longest day is almost too short for these sacred exercises, and often do the people repair to their habitations, and sit down by candle light to their *cold* dinners. Nor are the services of this holy season ended even here; for on Monday, which is the day of thanksgiving, the people appear once more in the "great congregation," to bless the Lord for his mercies; when an appropriate sermon is delivered by one of the assistants—after which, the people retire with joyous and uplifted countenances to their respective homes. And so full sometimes do these good people appear to be of "righteousness and peace in believing," that their very looks seem to give an invitation to the "weary and heavy laden" to come to Christ—bringing vividly to our recollection the memorable conclusion of the feast of tabernacles, when Jesus stood up, and "cried, saying, If any man thirst, let him come unto me and drink."

The above description of an Irish communion season, though novel to some of your readers, will be recognised by others, as the manner in which such seasons were observed among Presbyterians in this country, at no very distant period—an

instance of which we have in the life of the apostolic Brainerd. At the beautiful and picturesque little village of Abington, within eleven miles of Philadelphia, where the Rev. Mr. Steel now dispenses with faithfulness and assiduity the "bread of life," Messrs. Brainerd and Beaty attended as assistants to Mr. Treat, at his communion in the April of 1745. They arrived there on Saturday, while Mr. Treat was preaching; after which Mr. Brainerd delivered a sermon. On the Sabbath, Mr. Treat preached within the church, and both Mr. Brainerd and Mr. Beaty on the outside; and the services of this solemn occasion were concluded on Monday, by sermons from the same gentlemen.

SPIRITUAL DISTRESS RELIEVED.

In our number for November last it was stated, that a second letter, relative to the case of spiritual distress then described, had been received from the subject of that distress; and that this letter was irrecoverably lost. So we then believed. But we have since received an obliging note from a female friend at a distance—and for this she will accept our best thanks—informing us that she was permitted to take a copy of both the letters, a short time after they had been received; and enclosing a correct transcript, as we doubt not, of that which we had supposed to be lost. After considerable hesitation, we have concluded to publish this second letter. We have hesitated, because the letters cannot be fully understood, unless they are read in connexion, and because the second contains such laudatory expressions—the superaboundings of a grateful heart—as we well know that he to whom they were addressed did not deserve. On the whole, however, knowing as we do, that a considerable number of our readers will be gratified by a perusal of the following letter, we have determined to publish it without the alteration or addition of a single word. It will be recollected, that the text discoursed on was 1 *John*, v. 4.

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Rev. Sir,

When you cast your eye upon these characters, you will no doubt recognise your anonymous friend. It was not my intention to have intruded a second time; but I cannot resist the inclination I have to address a few more lines, by way of acknowledgment. For though you know me not, yet I think, to a generous mind, it may afford some satisfaction to know, at least, that you have conferred an inexpressible obligation on a heart not altogether insensible to its value.

'Tis true, I cannot be certain, and perhaps it might be vain to suppose, that you honoured me with any particular reference, in your last excellent lecture—though some of the allusions appeared so striking and pointed, that an intimate friend of mine, who is older than myself, and can take the liberty of saying any thing she chooses (but who knew nothing of the circumstance of my writing) turned to me the moment the discourse was concluded, and inquired with a significant smile, whether Mr. G. had given me notice of his intention to discuss that subject.

However, whether your references were general or particular, is not a matter of importance; they had the same effect; and I feel myself as much indebted and as thankful for the instruction conveyed, as if every line had been particularly dedicated to me. I wished for some discerning, intelligent director, and such it has pleased God to favour me with in you. I stand convinced and corrected;—I am in the situation of one, who has long been searching in the dark for an object, which, when light is introduced, he finds just at hand. You have placed the subject before me in a new and clear point of light—turned the

train of my thoughts into a different channel, and led me to a view of the cause and origin of many things before unaccountable. The moment your text was named, it darted upon my mind like a ray of light. I perceived it led to a point in which I was deeply interested, and I felt the most fervent desire to be informed of the nature and properties of a principle, which promised such a difficult, and yet desirable and necessary victory. There was no necessity to call me to attention; every power of my soul was suspended in anxious expectation—nor was I disappointed. Light and conviction attended every word. I followed you through the course of the argument with the greatest facility; and the reflections appeared so just, natural, and obvious, that I could not but wonder I had never been led to make them before. I contemplated with a degree of admiration next to rapture, the exalted character of a Christian under the influence of this faith; though I felt myself at such an amazing distance, that I could but just look up to it.

How very deficient have I been in this faith, which is the substance of things hoped for; the realizing belief and impressive sense of invisible things; which gives them a present subsistence in the mind, and enables it to overcome the world by a proper estimate. I had always an idea that there was such a faith, from the effects produced on others, and I have wished to possess it myself; but I never had such clear and convincing apprehensions of its nature, necessity, and importance, as you, by a power which no other person seems to possess over me, have given me.

The next question is, how shall I attain it? It is by acknowledgment the gift of God. He only, who commanded light to shine out of darkness, can impart it; but he is infinitely gracious, nor will he deny so necessary a blessing to those who desire it sincerely. Christ is anointed a prophet, and this must certainly be among the purposes for which his Spirit is given.

You have taught me to account, for not having attained more of this faith already—I have been unfaithful to the grace received. Possessed of a temper naturally diffident and indolently complying, I have indulged it to excess, and from an averseness to ostentation, have run into the contrary extreme; and though numbered among the professors of religion, have suffered myself to be carried away by the current, into a base and unjustifiable conformity to the opinions and practices of others.

Before the men who hate his cause,
My treacherous heart has blush'd for shame;
Loth to forego the world's applause,
I hardly dared avow his name.

Yes! my irresolute heart has shrunk from the keen glance of contempt, nor could consent to sacrifice a little indulgence, though for His sake who consented to leave the glories of his exalted state, and to suffer ignominy, reproach, and death for me. Oh! I am not worthy of his name. I have been a hypocrite indeed, but of a different complexion from what I apprehended:—and could I expect, that having virtually denied Him before the world, He would acknowledge me, when, secluded from every eye, I was inclined to seek his face and favour? Could I expect He would grant me more light and clearer perceptions, when I had so greatly misimproved that already given? I have certainly more reason to wonder and adore, that he did not give me up to a judicial blindness of mind and hardness of heart.

Would to God I could be certain, I should never act such a part again; but oh, I am weak as a bruised reed; how shall I stem the torrent without, and triumph over the propensities of nature within?

I know your answer—by that faith which is the evidence of things not seen. I will endeavour to seek for it and cherish it. Will you not assist me in your prayers? I know you will—for you follow the example of Him who intercedes above, and despises not the weak. In this hope I take my leave, entreating you to accept my most grateful and affectionate acknowledgments, and believe me to be, with the most exalted esteem,

Reverend Sir,
Yours, &c. &c.

Feb. 28th, 1791.

Review.

THE CANON OF THE OLD AND NEW TESTAMENTS ASCERTAINED; *or the Bible complete without the Apocrypha and unwritten Traditions. By Archibald Alexander, Professor of Didactic and Polemic Theology, in the Theological Seminary at Princeton, N. J.*—12*mo. pp.* 418.

Among the many benefits which the church and the world derive from well conducted theological institutions, we must reckon, as highly important, the publications of their able and pious professors. These professors are always selected with a primary reference to their talents and attainments; and their subsequent studies and occupation, enable them eventually to appear with great advantage, as authors on the most important topicks of theology. The justice of these remarks we have already had the pleasure to see exemplified, to a considerable extent, in the Theological Seminary of the Presbyterian church at Princeton. From one of its professors, heresy and schism have received a merited and powerful rebuke; and by another, the evidences of divine revelation have been lucidly and attractively exhibited, and the Canon of Sacred Scripture ascertained and vindicated, in a compendious, popular, and satisfactory manner. Nor shall we forbear, on the present occasion, to express the pleasing anticipations that we cherish, of the benefits which the students of Biblical criticism in our country may hereafter derive, from the publications of the youngest professor of that seminary—should he live, as our prayer is that he may, to avail himself of the distinguished advantages which he now enjoys in Europe, for improvement in oriental literature, and in the various knowledge by which the sacred volume may be illustrated.

The work now under review should have received from us an earlier notice, if we had sooner been able to redeem the time necessary to examine it, with that care and deliberation which its importance merits. Its design will best be made known by the author.

"One motive which induced the author to undertake the following compilation, was the desire of furnishing a supplement to the little volume which he recently published, on the Evidences of the Christian Religion; for the argument for the truth of Divine Revelation cannot be considered complete, without the testimonies, by which the canonical authority of the several books of scripture is established. But he was also influenced by the consideration, that a convenient and compendious work on this subject, is a *desideratum*, in our English theological literature. The works which we possess on the canon of scripture, are either too learned or too voluminous, for the use of common readers. Besides, the whole subject has been seldom treated by the same author; for while one vindicates the canon of the Old Testament alone, another confines himself to the settling of the canon of the New Testament.

"The object of the writer of this work is to exhibit a compendious view of the whole subject, and in such a form as

will be level to the capacities of all descriptions of readers. He has aimed at bringing forward the result of the researches of learned men who have treated this subject, in such a manner, that the substance of their works might be easily accessible to that numerous class of readers, who are unskilled in the learned languages. It was, moreover, his opinion, that such a volume as this, would not be unacceptable to theological students, and to clergymen, who have it not in their power to procure more costly works."

We entirely agree with Dr. A., "that a convenient and compendious work on this subject—the Canon of Sacred Scripture—is a desideratum in our English theological literature"—Or we would rather say, that till this publication, it *was* a desideratum: for after examining every part of this little volume pretty closely, it is our deliberate judgment that the desideratum is now nearly supplied. We doubt not indeed, that the author may improve his work in future editions; and we shall, in the sequel, notice what we take to be some slight imperfections or oversights; but these detract very little, in our own estimation, from the general value of the performance.—"Usefulness" says Johnson, "seldom depends on little things." We can truly say, that if we could have found such a book as the one before us in early life, we should have esteemed it a treasure; and that it would have saved us the trouble of gathering up, here and there, in detached parcels, much of the information which is here accumulated and condensed. No minister of the gospel, no theological student,—nay, no *reading* man or woman, who prizes the Bible as all ought to prize it, should remain contentedly ignorant of the subjects discussed in this publication. To this opinion we think we shall have the suffrage of all our best informed readers, after they have perused and carefully considered the table of contents. It is as follows:

"Part I.—Introduction—The importance of ascertaining the true Canon of the Holy Scriptures.—Sect. I. Early use and import of the word Canon.—II. Constitution of the Canon of the Old Testament by Ezra.—The Canon of the Old Testament as it now exists, sanctioned by Christ and his Apostles—Catalogues of the Books by some of the early Fathers—Agreement of Jews and Christians on this subject.—III. Apocryphal Books—Their origin—Importance of distinguishing between Canonical and Apocryphal Books—Six Books of this class pronounced Canonical by the Council of Trent—Not in the Hebrew, nor received by the Jews, ancient or modern.—IV. Testimonies of the Christian Fathers, and of other learned men, down to the time of the Council of Trent, respecting the Apocrypha.—V. Internal evidence that these Books are not Canonical—The writers not prophets, and do not claim to be inspired.—VI. No Canonical Book of the Old Testament has been lost.—VII. The Oral Law of the Jews without foundation.

"Part II.—Sect. I. Method of settling the Canon of the New Testament.—II. Catalogues of the Books of the New Testament—Canonical Books only cited as authority by the Fathers, and read in the Churches as Scripture.—III. Order of the Books of the New Testament—Time of the Gospels being written—Notice of the Evangelists.—IV. Testimonies to Matthew's Gospel—Time of publication—Language in which it was originally composed.—V. Gospel of Mark—On what occasion published—Ascribed to the dictation of Peter by all the Fathers.—VI. Gospel of Luke—Testimonies of the Fathers respecting it.—VII. The objections of J. D. Michaelis, to the Canonical authority of the Gospels of Mark and Luke, considered, and answered.—VIII. The Gospel of John—Life of the Evangelist—Occasion and time of his writing—Canonical authority indisputable.—IX. The Acts of the Apostles—Luke the author—Canonical authority undisputed by the Fathers—Rejected only by heretics.—X. Testimonies to the Canonical authority of the fourteen Epistles of Paul.—XI. Canonical authority of the seven Catholick Epistles.—XII. Canonical authority of the Book of Revelation.—XIII. No Canonical Book of the New Testament has been lost.—XIV. Rules for determining what Books are Apocryphal—some account of the Apocryphal Books which have been lost—All of them condemned by the foregoing rules—Reason of the abounding of such Books.—XV. Apocryphal Books which are still extant—Letter of Abgarus King of Edessa to Jesus, and his answer—

Epistle to the Laodiceans—Letters of Paul to Seneca—Protevangelion of James—The Gospel of our Saviour's infancy—The Acts of Pilate—The Acts of Paul and Thecla.—XVI. No part of the Christian Revelation handed down by unwritten tradition.—Notes."

It is no small recommendation of this work, that it is *popular* in its manner.—It is so written as to be perfectly intelligible to those who are unacquainted with the learned languages; and so likewise as to engage attention, and even to afford much entertainment to those who take an interest in the general subject. The book will not, on this account, be less acceptable to scholars; and to the mere English reader it will afford a gratification, which he could not otherwise receive. Who has not heard the complaint from those unacquainted with the ancient languages, that biblical discussions are often so interspersed with Hebrew, Greek and Latin, that they cannot fully understand them, and therefore often neglect them altogether? We know that discussions of this character are not to be indiscriminately condemned; because justice cannot be done to some subjects, without quotations from the original languages of the sacred volume. But scholars can find enough of these; and we suspect that some who are called scholars would be willing to find less of them than they do.

It cannot be expected that we should give large extracts from this volume—Our space forbids it; and we hope that very many of our readers will peruse the whole for themselves. We select as a specimen, the following paragraphs, which close the first section of the second part.

"The question is often asked, when was the canon of the New Testament constituted? and by what authority? Many persons who write and speak on this subject, appear to entertain a wrong impression, in regard to it: as if the books of the New Testament could not be of authority, until they were sanctioned by some ecclesiastical council, or by some publickly expressed opinion of the Fathers of the church; and as if any portion of their authority depended on their being collected into one volume. But the truth is, that every one of these books was of authority, as far as known, from the moment of its publication; and its right to a place in the canon, is not derived from the sanction of any church, or council, but from the fact, that it was written by inspiration. And the appeal to testimony is not to prove, that any council of bishops, or others, gave sanction to the book, but to show, that it is indeed the genuine work of Matthew, or John, or Peter, or Paul, whom we know to have been inspired.

"The books of the New Testament were, therefore, of full authority, before they were collected into one volume; and it would have made no difference, if they had never been included in one volume, but had retained that separate form, in which they were first published. And it is by no means certain, that these books were, at a very early period, bound in one volume. As far as we have any testimony on the subject, the probability is, that it was more customary to include them in two volumes: one of which was called the Gospel, and the other, the Apostles. Some of the oldest MSS. of the New Testament extant, appear to have been put up in this form; and the Fathers often refer to the scriptures of the New Testament, under those two titles. The question, when was the canon constituted, admits therefore, of no other proper answer than this, that as soon as the last book of the New Testament was written and published, the Canon was completed. But if the question relates to the time when these books were collected together, and published in a single volume, or in two volumes, it admits of no definite answer; for those churches which were situated nearest to the place, where any particular books were published, would, of course, obtain copies much earlier, than churches in a remote part of the world. For a considerable period, the collection of these books, in each church, must have been necessarily incomplete; for it would take some time to send to the church, or people, with whom the autographs were deposited, and to write off fair copies. This necessary process will also account for the fact, that some of the smaller books were not received by the churches so early, nor so universally, as the larger. The solicitude of the churches to possess, immediately, the more extensive books of the New Testament, would, doubtless, induce them to make a great exertion to acquire

copies; but probably, the smaller, would not be so much spoken of, nor would there be so strong a desire to obtain them without delay. Considering how difficult it is now, with all our improvements in the typographical art, to multiply copies of the scriptures with sufficient rapidity, it is truly wonderful, how so many churches as were founded during the first century, to say nothing of individuals, could all be supplied with copies of the New Testament, when there was no speedier method of producing them, than by writing every letter with the pen! The pen of a ready writer must then, indeed, have been of immense value. The idea entertained by some, especially by DODWELL, that these books lay for a long time locked up in the coffers of the churches to which they were addressed, and totally unknown to the rest of the world, is in itself most improbable; and is repugnant to all the testimony which exists on the subject. Even as early as the time when Peter wrote his second Epistle, the writings of Paul were in the hands of the churches, and were classed with the other Scriptures.* And the citation from these books by the earliest Christian writers, living in different countries, demonstrates, that from the time of their publication, they were sought after with avidity, and were widely dispersed. How intense the interest was which the first Christians felt in the writings of the apostles, can scarcely be conceived by us, who have been familiar with these books from our earliest years. How solicitous would they be, for example, who had never seen Paul, but had heard of his wonderful conversion, and extraordinary labours and gifts, to read his writings? and probably they who had enjoyed the high privilege of hearing this apostle preach, would not be less desirous of reading his Epistles! As we know, from the nature of the case, as well as from testimony, that many uncertain accounts of Christ's discourses and miracles had obtained circulation, how greatly would the primitive Christians rejoice, to obtain an authentick history, from the pen of an apostle, or from one who wrote precisely what was dictated by an apostle? We need no longer wonder, therefore, that every church should wish to possess a collection of the writings of the apostles; and knowing them to be the productions of inspired men, they would want no further sanction of their authority. All that was requisite was to be certain, that the book was indeed written by the apostle, whose name it bore. And this leads me to observe, that some things in Paul's Epistles, which seem to common readers to be of no importance, were of the utmost consequence. Such as, *I Tertius who wrote this epistle, &c.—The salutation with mine own hand.—So I write in every epistle.—Ye see how large a letter I have written unto you with mine own hand.—The salutation by the hand of me Paul.—The salutation of Paul with mine own hand, which is the token in every epistle.** This apostle commonly employed an amanuensis; but that the churches to which he wrote, might have the assurance of the genuineness of his epistles, from seeing his own hand writing, he constantly wrote the *salutation*, himself. So much care was taken to have these sacred writings well authenticated, on their first publication. And on the same account it was, that he and the other apostles, were so particular in giving the names, and the characters, of those who were the bearers of their epistles. And it seems, that they were always committed to the care of men of high estimation in the church; and commonly, more than one appears to have been intrusted with this important commission.

"If it be inquired, what became of the autographs of these sacred books, and why they were not preserved; since this would have prevented all uncertainty respecting the true reading, and would have relieved the biblical critic, from a large share of labour? It is sufficient to answer, that nothing different has occurred, in relation to these autographs, from that which has happened to all other ancient writings. No man can produce the autograph of any book as old as the New Testament, unless it has been preserved in some extraordinary way, as in the case of the manuscripts of Herculaneum; neither could it be supposed, that in the midst of such vicissitudes, revolutions, and persecutions, as the Christian church endured, this object could have been secured, by any thing short of a miracle. And God knew, that by a superintending Providence over the sacred scriptures, they could be transmitted with sufficient accuracy, by means of apographs, to the most distant generations. Indeed, there is reason to believe, that the Christians of early times were so absorbed and impressed with the glory of the truths revealed, that they gave themselves little concern about the mere vehicle by which they were communicated. They had matters of such deep interest, and so novel, before their eyes, that they had neither

* 2 Pet. iii. 14, 15.

* Rom. xvi. 22. 1 Cor. xvi. 21. Gal. vi. 11. 2 Thes. iii. 17.

time, nor inclination, for the minutiæ of criticism. It may be, therefore, that they did not set so high a value on the possession of the autograph of an inspired book, as we should, but considered a copy, made with scrupulous fidelity, as equally valuable with the original. And God may have suffered these autographs of the sacred writings to perish, lest in process of time, they should have become idolized, like the brazen serpent; or lest men should be led superstitiously to venerate the mere parchment and ink, and form and letters, employed by an apostle. Certainly, the history of the church is such, as to render such an idea far from being improbable.

"But, although little is said about the originals of the apostles' writings, we have a testimony in Tertullian, that the *authentick letters* of the apostles, might be seen by any that would take the pains to go to the churches, to which they were addressed. Some, indeed, think, that Tertullian does not mean to refer to the autographs, but to authentick copies; but why then send the inquirer to the churches to which the epistles were addressed? Had not other churches, all over the world, authentick copies of these epistles also? There seems to be good reason therefore, for believing, that the autographs, or original letters of the apostles, were preserved by the churches to which they were addressed, in the time of Tertullian."

We have already intimated that we should notice some slight imperfections, or oversights, in the volume under review. One of these we observe in the 25th page, where the author is treating of "the early use and import of the word canon." He says—

"When other books were added to the CANON, no doubt, the inspired men who were moved by the Holy Spirit to write them, would be careful to deposit copies in the sanctuary, and to have other copies put into circulation. But on this subject we have no precise information. We know not with what degree of care the sacred books were guarded, or to what extent copies were multiplied."

When we first read this passage, in a cursory way, it struck us as containing all but a contradiction in terms; because it first says that "*no doubt* the inspired men—would be careful to deposite copies in the sanctuary, and to have other copies put into circulation;" and afterwards adds, in reference to this matter of which there is "no doubt," that "*we know not* with what degree of care the sacred books were guarded, or to what extent copies were multiplied." But we discovered, on reading more attentively, that the first part of the quotation contained the author's opinion only—what, from the circumstances of the case, he thought probable, or rather certain; and that the latter part contained a statement of the want of "precise information" on the subject: and between these two things there is manifestly no inconsistency. But the scope of the passage is not obvious, and we still think the last sentence would better have been omitted altogether, or the whole construction of the quoted paragraph altered.

In the next page, and onward, we find the following statement:

"It seems to be agreed by all, that the forming of the present canon of the Old Testament, should be attributed to Ezra. To assist him in this work, the Jewish writers inform us, that there existed in his time, A GREAT SYNAGOGUE, consisting of one hundred and twenty men, including Daniel and his three friends, Shadrach, Meshech and Abednego; the prophets Haggai and Zechariah; and also Simon the Just. But it is very absurd to suppose that all these lived at one time, and formed one synagogue, as they are pleased to represent it: for, from the time of Daniel to that of Simon the Just, no less than two hundred and fifty years must have intervened.

"It is, however, no how improbable, that Ezra was assisted in this great work by many learned and pious men, who were contemporary with him; and as prophets had always been the superintendents, as well as writers of the sacred volume, it is likely that the inspired men who lived at the same time as Ezra, would give attention to this work. But in regard to this great synagogue, the only thing probable is, that the men, who are said to have belonged to it, did not live in one age, but successively, until the time of Simon the Just, who was made high priest twenty-five years after the death of Alexander the Great. This opinion has its probability increased, by the consideration, that the canon of the Old Testa-

ment appears not to have been fully completed, until about the time of Simon the Just. Malachi seems to have lived after the time of Ezra, and therefore his prophecy could not have been added to the canon by this eminent scribe; unless we adopt the opinion of the Jews, who will have Malachi to be no other than Ezra himself; maintaining, that while Ezra was his proper name, he received that of Malachi, from the circumstance of his having been *sent* to superintend the religious concerns of the Jews; for the import of that name is, *a messenger*, or one sent.

"But this is not all, in the book of Nehemiah, mention is made of the high priest Jaddua, and of Darius Codomannus, king of Persia, both of whom lived at least a hundred years after the time of Ezra. In the third chapter of the 1st book of Chronicles, the genealogy of the sons of Zerubbabel is carried down, at least to the time of Alexander the Great. This book, therefore, could not have been put into the canon by Ezra; nor much earlier than the time of Simon the Just. The book of Esther also was probably added during this interval.

"The probable conclusion, therefore, is, that Ezra began this work, and collected and arranged all the sacred books which belonged to the canon before his time, and that a succession of pious and learned men continued to pay attention to the canon, until the whole was completed, about the time of Simon the Just. After which, nothing was ever added to the canon of the Old Testament.

"Most, however, are of opinion that nothing was added after the book of Malachi was written, except a few names, and notes; and that all the books belonging to the canon of the Old Testament, were collected and inserted in the sacred volume by Ezra himself. And this opinion seems to be the safest, and is no how incredible in itself. It accords also with the uniform tradition of the Jews, that Ezra completed the canon of the Old Testament; and that after Malachi there arose no prophet, who added any thing to the sacred volume."

Our author's usual perspicuity seems to us to desert him here. We confess that we have not been able to reconcile one part of this statement with another; nor to discover whether, on the whole, Dr. A. believes that the canon of the Old Testament was completed by Ezra, or by Simon the Just. For ourselves, we have no hesitation in adopting conclusively, the opinion of Prideaux, that it was the last mentioned distinguished man, who put into the canon certain books which were not written, or at least not completed, till after the death of Ezra; and in reference to one of which Dr. A. himself expressly says that it "could not have been put into the canon by Ezra." Yet he seems to unsay this, in the last quoted paragraph; and to favour the opinion, "that *all* the books belonging to the canon of the Old Testament, were collected and inserted in the sacred volume by Ezra," with the exception of "a few names and notes." He even adds, "This opinion seems to be the safest, and is no how incredible in itself," and adduces in its support "the uniform tradition of the Jews."

In assigning the reason why there is "much greater difficulty" in establishing the canonical authority of the books of the New Testament than of the Old, our author, among other causes, mentions, as the second in order, (page 130) the following—"The canon of the Old Testament received the sanction of Christ and his apostles; but when the canon of the New Testament was completed, all the apostles were dead." The latter part of this remark we consider as an entire oversight; because the assertion it contains is elaborately disproved by the author himself. We suppose that in making the assertion, he must have intended to affirm no more, than that the canonical books of the New Testament were *not collected together into one volume*, before the death of the apostles. It is certainly one thing to collect into a volume the various publications of any particular writer; and quite another thing to discriminate between his genuine writings, and others that falsely pretend to be his—to sanction the true and condemn the false. So in regard to the inspired writers of the New Testament, their writings might not have been collected together into a vo-

lume, till some time after the death of all the apostles; and yet the apostle John, who long outlived the rest, might have determined, under the guidance of inspiration, what writings were of divine authority, and what were false or spurious. Horne seems, on the whole, to favour the opinion, that the sacred writings of the New Testament were originally even *collected* by the apostle John. He says expressly, (vol. i. p. 71,) "It is sufficient for us to know that the principal parts of the New Testament were collected, before the death of the apostle John, or at least not long after that event." And in a note he adds, "Of all the various opinions that have been maintained, concerning the person who first collected the canon of the New Testament, the most general seems to be, that the several books were originally collected by St. John—an opinion for which the testimony of Eusebius is very confidently quoted, as an indisputable authority." He then adds some remarks from Mosheim, which go to show that Eusebius affirms nothing more, than that "St. John approved of the gospels of Matthew, Mark and Luke, and added his own to them, by way of supplement." But, if we understand Horne, he finally approves of the opinion of the learned Storck, which, he says, "in substance corresponds with that above given."

But whether St. John first *collected* the canon of the New Testament or not, we think there is little reason to doubt that he saw and sanctioned every book, which forms that canon, as we now have it. Why should we doubt of this? We have good reason to believe that he survived all the other inspired writers for a length of time; and for ourselves we cannot but think that one purpose for which he was so long spared to the church was, that he might do this very thing—that he might seal the authenticity of the canon of the New Testament by his apostolick authority. It is stated in the work before us (page 313), on the authority of Tertullian and Jerome, that the detection of the forgery of the apocryphal book, entitled, *The Acts of Paul and Thecla*, "was made by the apostle John." If he detected this forgery, why not detect others? Peter, it appears from his second epistle, had seen *all* the epistles of Paul; and why might not John, who so long outlived him, and who certainly wrote the last of all the inspired penmen, have seen and approved of all that had been written by those who preceded him? We firmly believe that he did.

We have almost insensibly fallen into this strain of arguing. But it is by no means to be understood, that we are at issue with Dr. A. in what we have said—farther than the single passage is concerned, which, as we have already intimated, we regard as an oversight. If we mistake not, his sentiments and our own are very nearly the same. In the quotation which we have selected as a specimen of his manner, not only is the whole drift of his reasoning of much the same tenor as ours, but he says expressly, "The question when was the canon constituted, admits of no other proper answer than this, that as soon as the last book of the New Testament was written and published, the canon was completed"—Then surely, we remark, it cannot be true, that "when the canon of the New Testament was completed, all the apostles were dead;" for, according to the showing of our author, and of every other author of reputation, the last book of the New Testament was written by an apostle—the apostle John. But in reality the whole evidence which our author most pertinently and satisfactorily adduces in relation to the genuineness of the books of the New Testament, as well as the impressive remarks with which he every where accompanies this evidence, and the

admirable summary of it which, at the close of the twelfth section, he gives from "the late learned MR. RENNELL," all goes to show, that every book of the New Testament which we now consider as canonical, received the unequivocal sanction of some inspired man—It is clear that the approbation of St. John was given to the most of them —we believe to the whole.

As to the period when these books were collected, it is on all hands agreed, that it was very early —Some of the primitive churches would doubtless have complete collections of them, sooner than others. And if St. John spent the last years of his life at Ephesus, as we have sufficient reason to believe he did, we think it by no means improbable, that he *there* made, a complete collection of the inspired books of the New Testament. At any rate, it cannot be shown, and ought not to be affirmed, that he did not. The testimony of Eusebius seems to be that he did.

We had noted two or three passages more, as the subjects of a few remarks. But we shall omit them as unimportant; for we wish it to be distinctly observed, that if the book be read attentively throughout, we are not aware of an error, of any consequence, that will be left on the mind of the reader. What is not exact or plain in a few passages, here and there, is commonly elsewhere correctly and perspicuously stated. Another edition—and we hope there will be many others—will afford an opportunity to remove the few blemishes, which haste and a press of professional occupations, have probably occasioned in the first.

We cannot conclude without expressing the pleasure we received from the perusal of the last section of this little manual, in which Dr. A. attacks the *strong hold* of Popery—the doctrine of traditions. This is most important and seasonable—and it is here that the author appears with peculiar advantage. It ought to be carefully read by all who are engaged, or are likely to be engaged, in the Popish controversy.

SHORT NOTICES OF RECENT PUBLICATIONS.

THE ALPHABET OF THOUGHT, OR ELEMENTS OF METAPHYSICAL SCIENCE. *By a Lady. Harrisburg, Pa. printed by Hugh Hamilton.* 8*vo. pp.* 162.

A copy of this work was sent us by the author, with a polite note, more than a year ago; and perhaps we need a better apology than we are able to make, for not giving a notice of it at an earlier day. But the truth is, we could not have noticed it in our pages at all, if we had not adopted the form of doing it, which this department of our work, introduced for the first time in our last number, allows us to use. When we profess to review a work, we wish distinctly to assign the reasons why we approve or disapprove. We could not approve of this publication: and yet it is so learnedly and ingeniously written, and the fair author, moreover, is so decided a friend to divine revelation, that we felt bound, if we did controvert her opinions, to do it carefully, and at some length—But for this, on such a subject, we could not take the necessary time. We put the little volume into the hands of a friend, in whose candour and penetration we have great confidence; and we hoped he would send us a review of some length and particularity. But he returned the book with a few remarks, written in pencil, on a blank page; to the justice of which—having carefully read the work ourselves—we feel constrained to subscribe. They are as follows:—"This is undoubtedly a very extraordinary performance. The writer displays an extensive knowledge of metaphysical science, and an uncommon degree of logical acumen. But the theory here exhibited is to me wholly unintelligible; except a few general principles, which are generally false. The learned lady has assumed principles and given definitions at will; and has confounded every thing. The grand mistake which pervades the work is, the attempt to understand and define, what lies completely beyond the grasp of the human intellect."

AMERICAN NATURAL HISTORY. *Vol.* 1. *Part I.—Mastology. By John D. Godman, M. D. Professor of Natural History in the Franklin Institute of Pennsylvania; one of the Professors of the Philadelphia Museum; Member of the American Philosophical Society; of the Philadelphia Academy of Natural Sciences, &c. &c. Philadelphia: H. C. Carey & I. Lea—Chestnut-Street. R. Wright, printer.* 1826.

Most of those who cultivate the natural sciences in the United States, have imbibed their love for this interesting study, either from a personal residence in Paris, or from a perusal of French writers on this subject: for it cannot be denied that the natural and physical sciences are more generally and more successfully cultivated in France, than in any other country; and he who expects to excel in them must be conversant with her language and authors. In the ordinary course of things, the pupil not only embraces the *science*, but the *opinions*, of his teacher; and it is to this circumstance, we attribute the almost universal scepticism in religion, which is found to prevail among our naturalists. This scepticism, or infidelity, we know does not arise from a candid and careful and elaborate examination of evidence, but is rather owing to some undefined and general ideas of the Divine character. Naturalists are too entirely and agreeably occupied with their favourite pursuit, to have leisure for other matters. "Man must have been formed by his Maker for happiness—If the religion of the Bible be true, why do we see so much dishonesty, baseness and corruption in some of those who profess to believe? Why do we see so many religious sects, the leading principles of which, are said to be derived from the Bible, and which appear to us so obviously different? But above all, do not the actual appearances on the surface of the earth, appearances which are our continual study, and in which we cannot be deceived—do not these actually contradict many assertions made in this pretended word of inspiration? among others, do they not give a far higher antiquity to the world than the records of Moses? and do they not declare that all the human race is derived from one stock?" With some such arguments and reflections, our naturalists are contented. They throw aside the Bible with indifference, and resolve to trouble themselves no more with the matter. In our notice of Penn's Geology (Vol. I.), we demonstrated the weakness of the infidel objection built on the discoveries of modern geology. With regard to the second, whether mankind have all descended from the same individual pair, we have noticed the book before us—for the express purpose of allowing the author, who appears to be conversant in this matter, to declare the present opinion of the naturalists themselves on this subject. The objection to the inspiration of the scriptures, which we are here noticing, is one which is not much harped upon in publick, since the late Dr. S. S. Smith's celebrated essay on the Influence of Climate, &c.—But it is perpetually introduced into private circles; and in this way is calculated to do much mischief.

"The origin of the North American Indians has justly attracted the attention of philosophers, and produced many interesting researches, as well as fruitless speculations. So long as those engaged in this investigation were content with mere theory without established data, or speculation without fact, no result was obtained except the useless multiplication of words; but, when the geography of the country, the nature of the climate, and the history, manners and polity of the various tribes were studied, the mystery involving the subject gradually lessened; so that at present, without much difficulty or error, we may come to a satisfactory conclusion, relative to the manner in which this continent was peopled.

"Preliminary to our investigation we must refer to the fact, that the laws of nature, governing the continuance of different races of animals profusely multiplied over the earth, are fixed and immutable, and what we observe of Nature's regular modes of operating at one period, is unquestionably true of all preceding times. Animals which are of different kinds, or generically distinct, are incapable of producing offspring together, but animals of the *same kind*, though of different *species*, may and do produce offspring resembling both parents, by their union; yet this confusion ceases with the first product, inasmuch as these hybrids, or *mules*, are universally sterile, or incapable of propagating their similitude. This circumstance furnishes the most satisfactory and unequivocal means of deciding whether any beings we examine are specifically distinct or not, since, if they are merely *varieties* of the *same species*, they are capable of producing offspring in illimitable progression; but, if they are of *different species*, the first offspring terminates the race.

"By the application of this test, we are able to pronounce with certainty, that the human race, wherever found, or however different in colour, are merely varieties of the same species, and evidently descended from the same parents. In all countries the marriage of Europeans with the natives, whether Asiatics, Afri-

cans, or Indians, is followed by children more or less resembling their parents, and this offspring is perfectly capable of continuing the race.

"If there be any mode of accounting for the arrival of even a single male and female on this continent, we shall find no difficulty in understanding how so many nations became distributed over this vast region, nor can we, on an unprejudiced view of the whole subject, find any difficulty in believing that the myriads of human beings, that have lived from the beginning of time to the present hour, have all descended from two individuals. The history of the world, as presented to us by the most authentick records, or by the voice of universal tradition, leads us inevitably to conclude that from some point on the Eastern continent the human race originated, and gradually extended in various directions, subject to the influence of all accidents, of place, climate, disease, and facility or difficulty of procuring food: hence, notwithstanding that the connexion of many nations with the parent stock is entirely lost, there is not the slightest evidence that such nations are derived from any but the source we have stated; neither, when philosophically considered, is there any necessity that they should have originated in a different manner, since the cause is perfectly adequate to the effect; and where one sufficient cause is given no other should be sought.

"Under the operation of different motives we find the scattered members of the human family removing by degrees from the centre towards the extremes of the old continent, and subsisting in such remote situations until the disposition or ability to return was entirely lost, and they became inured to the climate, however dreadfully inclement.

"Though the human race always remains specifically unchanged in every condition, yet the action of external causes is capable of producing considerable variations in the appearance of individuals, or tribes exposed to their influence Thus we find those who reside in uniformly warm and spontaneously productive countries, of a slender frame, a relaxed and delicate habit, and of a sallow or tawny complexion. The natives of Africa, who are exposed to the most intense heat of the sun, are full framed, robust and vigorous, being endowed with short, crisped and coarse hair, and a skin whose colour shields them from the destructive fierceness of the solar rays. In the middle latitudes, where the means of subsistence are readily procured, and the vicissitudes of season are never remarkably severe, we find the human frame in every variety of development, and distinguished by fairness and delicacy of complexion. But on leaving these favoured regions behind us, and visiting the far northern portions of the earth, we see man, like most of the other productions of nature, stunted and dwarfish, displaying little or no mental energy, barely capable of securing the scanty subsistence allowed him by the rigours of his situation, and maintaining an existence scarcely superior to that of the whale or seal, the hunting of which constitutes his highest ambition, as their flesh and oil are his greatest luxuries.

"Since it is not only possible, but unquestionable, that the whole human race are varieties of the same species, most probably descended from one male and female, it remains for us to show in what manner the descendants of this stock may have reached America, and whether our observations can be supported by arguments drawn from the condition of the new world."

The volume before us, which is the first of a series yet to be published, is an interesting collection of facts; and though there are many inaccuracies in the style, it is, upon the whole, a very creditable performance. The plates are neat and well executed.

A SERMON ON PREDESTINATION--*Preached in Milledgeville, August*, 1826, *by Joseph C. Stiles. Milledgeville: printed at the office of the Georgia Statesman, by S. Meacham*, 1826. *pp.* 84.

Although this publication is called a Sermon, it fills 84 large octavo pages, closely printed. It appears, by notes prefixed, that the substance of it, and the substance only, had been delivered in two discourses, preached in the Baptist church at Milledgeville. It also appears, that the author had been in a sort compelled to preach on the topick of Predestination, by misrepresentations affecting his own character, as well as the doctrine itself. In our judgment, he has vindicated both in a masterly manner. There is a perspicuity, energy and point, in this discussion, which we confess we did not suppose that the subject would admit of.—Take it altogether, it exhibits talent of a superior order; and united, we are glad to say, with fervent piety and real liberality. We should indeed, for ourselves, wish to change the aspect of one or two minor points, and the language of a few expressions. But these affect not the main argument. The subject is placed fairly and strongly on its proper ground. The divine sovereignty, and the freedom and responsibility of the creature, are both shown to be conclusively taught, by the

united voice of reason and revelation—and the method of reconciling these fully, is declared to be beyond the reach of the human intellect, in the present life; and yet that this affords no just reason at all, why both these truths should not be readily and cordially received. We think this publication will do good.

Literary and Philosophical Intelligence, etc.

Burying Alive.—It was lately stated that, "on reopening a grave in Frithelstock church-yard, Devon, for the purpose of interring a relative of a former inhabitant, who had been deposited about 70 years, the coffin not being decayed, it was found necessary to take it out, in order to make the grave deeper; and that, on examining its contents, the skeleton of the occupier was found perfect, but with its face downwards, which gives reason to suppose that the defunct was buried alive, and, in struggling, had turned to the position in which it was found." On this paragraph *The Liverpool Mercury* remarks:—"We never knew an instance of this nature which rested upon that kind of testimony upon which alone any rational mind ought to believe it. For our own part, judging from the shape of the coffin, we doubt whether any living person, confined in one of them, even if he could breathe freely, could turn himself. Independent, however, of this objection, there is another, which justifies us in doubting that any person, screwed down in a coffin, ever moved afterwards. Cases of trance and suspended animation have been too frequent to admit of doubt; and it is notorious that persons supposed to be dead, and laid out for interment, have recovered, and lived, too, for a long time afterwards. If a man, however, in a state of suspended animation, were once buried, and the earth, as usual, thrown over him, we contend, that if he recovered for a moment, that moment would be his last, as he must instantly expire, for want of air to breathe. All the stories, therefore, of moans being heard from the graves, are, in our opinion, idle tales."

Sir W. Ouseley reclaims, in favour of the Oriental writers, a variety of popular fictions; such as, Pope's *January and May*, Boccacio's fourth story in the *Decameron*, Parnell's *Hermit*, the story of *Santon Barsisa*, several of the tales in the *Gesta Romanorum*, the story of *Whittington*, the induction to the *Taming of the Shrew*, &c.; the praise of inventing which has been long usurped by Europeans.

Sugar from Potatoes.—L. Gall, a German, has published a pamphlet of 88 pages, to show the advantage of making sugar from potatoes. He says every farmer can make sugar in great or small quantities, and render the importation of foreign sugar unnecessary. Potatoes, he asserts, are better than beets for sugar, 100 pounds of the former giving 11 pounds of sugar, while the same quantity of the latter gives only 4 pounds.—*Hamp. Gaz.*

Captain Parry has commissioned the Hecla, at Deptford, the fitting out of which was to commence immediately for the voyage to Spitzbergen. Several officers had been appointed to her, one of whom (Lieut. Ross) would proceed with Captain P. in one of the boats over the ice, in the drawing of which Shetland ponies are to be employed, which will be taken on board at the Orkneys.

"*Book of Nature.*"—The Lectures of Dr. Good, delivered in 1810, at the Surrey Institution, London, and which have lately been published in two octavo volumes, under the title of the Book of Nature, should be in every family. The work presents a systematic, but popular, survey, of the most interesting features of the general science of nature, for the purpose of elucidating what has been found obscure, controverting and correcting what may be proved erroneous, and developing, by new and original views and hypothesis, much of what yet remains to be more satisfactorily explained. In prosecuting what the author thus declared to be his design, he has been eminently successful.

Growth of a Sycamore.—In the year 1781, Mr. Joseph Smith, of Hadley, brought from Hockanum a sprout of button-ball or sycamore, not so large as his finger, and set it in the earth near his house, where it lived and flourished. He cut it down on the 12th instant, and found by measuring, that what was only a riding stick forty-five years ago, was now a tree ninety-four feet in height, and four feet in diameter about a foot from the ground, where it was chopped off.

Death from Charcoal.—An instance of

sudden death from the use of charcoal occurred recently.

The coals in this instance were taken from the *kitchen fire-place.* That coals taken from a fire-place are not injurious, is a very common error, and one of the most dangerous kind, especially during the present season of extreme cold. This mistake arises from the ignorance which prevails in the community of the nature and results of combustion. Wood, Lehigh coal, Liverpool coal, coke and charcoal all necessarily produce carbonic acid, the gas which is the cause of death in these instances, whenever they are burning; and there is, under the same circumstances, danger from all, differing only in degree.

On destroying Thistles with Salt.—A correspondent in the Farmer's Journal, who dates from Worcestershire, says, "I have no doubt that salt may be made use of with good effect for destroying thistles. I have made several experiments, which have uniformly been attended with success. The most effectual way is, to cut off or bruise the thistle, and then put a small portion of salt upon it: very few will survive this treatment. It may be accomplished without this trouble; but the land should be gone over more than once, to see if any have escaped. Salt is also very serviceable for destroying weeds of all kinds, say nettles, docks, &c. that grow around farm buildings; but you must be careful not to use it too near fences or trees, or perchance, you may destroy those also." Another correspondent confirms this—he says, "A small quantity of common salt, about a tea-spoonful, is taken between the finger and thumb, and placed firmly on the centre of the thistle. In two or three days the thistle will turn quite black; and in eight or ten days the root and every part of it will be destroyed. I have found this a cheap and certain mode of clearing land from thistles. One person will salt as many as four or five would cut up in the usual way; and with this difference, that salt completely destroys the weeds, whereas the spud merely retards them for a short period, to be ultimately more productive. The salt should be applied to the large thistles before the stem is put forth; and care should be taken that it is not dropped upon the grass or cinque-foil."—*Liverpool Advertiser.*

The following numbers represent the comparative value of several woods and coals:—

Shellbark Hickory,	100
Pig-nut Hickory,	95
Red-heart Hickory,	81
White Oak,	81
Chestnut White Oak,	86
Barren Oak,	66
Lehigh Coal,	99
Schuylkill Coal,	103
Susquehanna Coal,	99
Liverpool Coal,	215
Richmond Coal,	205
Pine Charcoal,	75

These numbers, represent the comparative values of the several fuels.—Thus it is seen, that the relative value of shellbark hickory and Lehigh coal is nearly the same, cord for ton; so that if we could buy a cord of shellbark hickory for 6 dollars, or 6 times 100, we ought to be able to buy a ton of Lehigh coal for 5 dollars 94 cents, or 6 times 99, to be equally cheap. The numbers given, seem to show, what we should not have supposed, that cord for cord, white oak is equally valuable with red-heart hickory, and ought to bring the same price; while chestnut white oak is even more valuable.

Wadsworth's Steam Engine.—We are pleased to inform our readers, that the improvement in the steam engine recently tested by the Providence Steam Engine Company, is, on account of the simplicity of its construction, its economy and perfect safety, deservedly gaining the approbation of the publick. Numerous applications have been made to the company's agent for engines on this plan, and a contract has been made within a few days by a number of enterprising gentlemen of this town, for an engine to drive several sets of stones for grain and plaister, and machinery for other purposes. The engine is to be located in a building already engaged for that purpose in Benefit-street, near the market. The work is commenced, and will probably be completed in thirty or forty days. We understand the Lehigh or Rhode Island coal will be used for fuel.—*Rhode Island Jour.*

Some estimate of the number of persons who pass annually upon the Hudson, either from business or pleasure, may be made from the calculation, that the Constellation and Constitution have each carried, during the past season, *thirty thousand* passengers, making *sixty thousand* in one line of boats. This calculation is not made from the official returns, but it is believed to be nearly accurate. During the greater part of the season, there were nineteen steam boats besides the line of tow boats. The probability is, that the passengers in the boats of the Hudson River Association, exceed that of any other single line; but it is a reasonable estimate, that 250,000 persons have passed upon the Hudson during the past season, by this mode of conveyance, exclusive of the tow boats, sloops, &c.

The New York Society Library is the most ancient publick Library in the State, and is the third for size and value in the United States; being inferior only to those of Cambridge and Philadelphia. It existed so early as the year 1754, and received its charter from the Colonial Government in 1772. It now possesses about eighteen thousand volumes, many of which are of the most rare and valuable description.

Of the Officers and *Soldiers* of the Revolutionary army, who served six months and upwards, it is estimated that there are about 20,000 now living.

Eleven Greek youths, five of them members of Colleges in New England, are now receiving an education in this country, with a view to their future usefulness when they shall return to the land of their ancestors.

Religious Intelligence.

THE COLLEGE OF ATHENS--GEORGIA.

"Every gownsman is a legion"—This, said Dr. Witherspoon, was the expression addressed to me, by the celebrated George Whitefield, when I felt reluctant to leave a congregation of nearly two thousand people, to which I regularly preached in Scotland, for the Presidency of New Jersey College. He who is instrumental in bringing into the ministry of the gospel, one able and faithful labourer, who would otherwise not have entered on the sacred work, renders a service, the benefit of which cannot be calculated.—Hence revivals of religion in colleges and academies, by which the church is always furnished with some of its most useful ministers, are peculiarly interesting to the friends of vital piety. We therefore insert in our pages, at full length, the interesting narrative, by the president of the college at Athens in Georgia, of what has taken place among the precious youth of his charge.—We have a lively participation in his feelings. The account is extracted from the *Charleston Observer*.

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FRANKLIN COLLEGE, ATHENS, (Ga.)

29th December, 1826.

To the Rev. Benjamin Gildersleeve, Editor of the "Charleston Observer."

Rev. and Dear Sir,—You, no doubt, remember that, at the annual sessions of our Synod which we lately attended, I was required publickly to give a narrative of the revival of religion which has lately appeared in this institution, as well as in this town and its vicinity. You also recollect that, after the statement was verbally made to the Synod and numerous congregation present on that occasion, it was resolved unanimously, that a narrative of the same kind should be prepared by myself, and published in some religious journal. Having lately returned home from Synod, I have chosen your recently established paper as the medium of communication, and hasten to comply with the resolution of Synod, by giving the following summary view:

On my removal to this place in May, 1819, the state of religion here was very discouraging. Not more than two families, each containing three professors of the Presbyterian communion, resided in this place; together with two females of the Baptist church, and one female of the Methodist order. These were the only professors of religion then in the village. Being required by the laws of the College to see that publick worship should be performed on every Lord's day, I generally officiated myself, except when occasionally visited by a clergyman of the Baptist or Methodist order; to either of whose preachers the College chapel was always cheerfully open. During the first six months of my residence here, it is believed that not more than thirty persons generally attended publick worship, besides the few students who were then in the College. The religious aspect and prospects of the place were gloomy indeed. No church of any denomination had ever been organized in the town, although the Baptists and Methodists, each, had one, not very distant in the neighbourhood.

During the year 1820, the number of students increased, and the prospects of the institution having begun to brighten, several respectable families from various

parts of the state began to select Athens as a place of residence, for the sake of society and the education of their children. Among these were professors of religion of different denominations. Before the close of that year, a Presbyterian church was constituted and the Lord's Supper administered; in which ordinance we were joined by several Methodist brethren and sisters, who have generally united with us in such solemnities ever since.

During the two succeeding years, our little church was increased by the addition of a few respectable students and other persons who became religiously impressed by attending to the usual stated means of grace. The number of families of each denomination, who annually settled here, continued to increase until our worshipping assemblies became large and respectfully attended. A Methodist preacher of respectable talents settled here as preceptor of our female academy. He was invited to divide the Sabbath with Professor Church and myself, by preaching in the College chapel, which he often did with general acceptance. Religious harmony was well preserved; perhaps never better in any place under similar circumstances. At length the number of Methodist families, who removed into Athens, became so large as to dispose and enable them to erect a house of worship for their own use. This being done, an amicable arrangement was made betwixt the two Societies and sanctioned by the Trustees of the College, that divine service would be alternately performed in the College chapel and Methodist meeting house, twice in each month. The labours of a highly esteemed minister of the Methodist order, have been thus employed and enjoyed once in two weeks since last spring.

Ever since the summer of 1824, it has been observed that an increased attention was paid to the preaching of the gospel by a majority of the respectable members of the College, when assembled in the chapel for worship. During the last year (1825) several respectable members were added to our church by a publick profession of their faith; but no very unusual appearances occurred until early in August last.

A young man, a member of the senior class in the College, after the final examination of his class in June, had, as is usually permitted, gone to his father's in a neighbouring county, to prepare for the duty assigned to him at the then approaching commencement. While there, he was attacked with a violent fever, and a few days numbered him with the dead. Having been much beloved by his classmates as well by his other fellow-students, the unexpected intelligence of his early and sudden death produced a serious effect upon the minds of many in the College. This impression was probably improved by some very pertinent and appropriate remarks, introduced by the member of the class who had been appointed to deliver the valedictory addresses on the day of commencement, which were followed by some observations in the address to the graduates. Another young man, formerly a student of this College, who had finished his academical course here two years before, having studied law and entered on the practice of his profession, had visited the place and attended the commencement. On the next day he was confined to bed with sickness; and, after languishing three weeks, notwithstanding every attention and effort of skilful physicians, he died. As he lay in town during his illness, and was much esteemed by the students, many of them visited him, whom he addressed and admonished in terms and under circumstances so peculiarly solemn, as evidently produced impressions of much solemnity upon their minds.

On the second day after commencement, the Presbytery of Hopewell met in Athens; and on the following Sabbath, the Lord's Supper was administered in our place of worship. There was much solemn and very appropriate preaching on that occasion; and a greater degree of solemnity was observed and believed to overspread the congregation, especially the students, than at any time before. Several of them shortly afterwards were known to be under serious convictions. Prayer meetings, which had been established and attended for five years past once a week or oftener, generally by serious students and other professors of religion, became more closely and fully attended on the evening of the Sabbath and Wednesday in each week. In September, a Methodist camp-meeting, distant some miles from the College, was attended by many of the students, where, it is altogether probable, the religious impressions of a number were deepened. About a week afterwards, one who had been among the earliest subjects of conviction, obtained a comfortable hope of pardon. The seriousness in the College afterwards appeared to increase daily. Religious exercises were attended to by the serious students in their rooms during the hours by law allotted to recreation. In October, several professed a hope of pardon and acceptance; four of whom joined our church by a publick profession of their faith in Christ. The College was

adjourned on the 18th of November, for the winter vacation. Before that period, twenty-seven students of the College had hopefully experienced a change of heart; and many others were then most seriously affected, from whom no account has since been received here.

But the operations of the Spirit of God have not been confined to the members of the College. In this town and its neighbourhood, a goodly number of persons, of various ages and both sexes, have professed a hope of having passed from death unto life since August last.—Of all, both in and out of the College, it is known that near fifty have professed faith in Christ. Of these twenty-nine have attached themselves to the Presbyterian church by publick profession; five, (and we think probably more) have joined with the Baptist church; and a number, which we have not been able to ascertain with precision, have united themselves with the Methodist church. When the students return after the vacation, we shall know these circumstances with more certainty.

Although a large proportion of those who have professed a hope of a saving interest in Christ, were evidently under very deep distress of soul for a considerable time, yet on no occasion was there any noise made in our religious meetings, calculated to disturb the solemnities of publick worship. Nor were the usual exercises of college suspended, except during two days, on which many serious students expressed a desire to attend meetings of our Methodist brethren, which were within reach.

As to the causes which it pleased a gracious God to employ as instrumental in producing the effects abovementioned, it is believed that the stated preaching of the gospel on every Sabbath, was the principal. But, in addition to this and the unexpected death of the two young men in July and August last, the following means were no doubt auxiliary and attended with a Divine blessing, viz.

1. A strict regard to discipline in the College, whose laws forbid all kinds of immorality, and require the students to attend publick worship on each Lord's day.

2. The regular attendance on the monthly concert of prayer, and the general attendance on prayer meetings, which were instituted here almost six years ago, and have been observed generally on Wednesday evenings during the College sessions almost ever since. In these meetings, professors of all churches residing here, have uniformly attended and united in supplication for an effusion of the Holy Spirit upon the members of the Literary Institution and the inhabitants of this place, with a harmony, and evidently sincere zeal, worthy of those who profess to be the followers of the Lamb.

3. The pious young men in the College, though few in number, yet were earnestly engaged in social prayer meetings, especially on Sabbath evenings, for a revival of religion in the institution. The sincerity of their profession and prayers was evinced by the modesty of their manners and the correct consistency of their general deportment.

4. As soon as it was known that several of the students had become the subjects of deep and serious impressions, much assistance was derived from the counsel and attention of ministering brethren of different denominations, who visited Athens at that season, and conversed freely and frequently with the students and young persons in the town, and united with them often in prayer both publickly and privately. In these interviews, it is confidently believed that no controversial topicks were ever introduced or touched upon; nor any points of doctrine urged except those which all true Christians agree in believing to be essential to salvation.

It is not known to the writer if any efforts have been made to make proselytes to any religious party. Several students, after obtaining what they believed to be a good hope through grace, applied to him expressing a desire to unite themselves to the church in this place of which he is regarded as the pastor. As the applicants were young and the religious opinions of their parents were either unknown, or believed to differ from his own in matters of church discipline, he uniformly advised them to defer making a publick profession of religion by joining with any church until they could consult their parents, if living. The reason assigned was this, if I had committed a child or son to a preacher of another denomination to be instructed by him in classical or scientifick studies, and that teacher should endeavour to persuade or prevail with him to forsake and renounce the church or religious opinions which I approved or had taught him; and had induced him to join his church and adopt his sentiments in religion, I should think he did not treat me well. I therefore could not do that towards another parent, without violating the rule of equity prescribed by our Saviour in Matthew vii. 12.

No student here has ever been required to attend any religious meeting or exercise, except publick worship on the Sabbath, as enjoined by the laws of the College. When the sons of parents who are

professors in the Presbyterian church, applied, they were freely admitted to join our church, as we were confident their parents would approve it.

A brief sketch on this subject has now been given, according to the resolution of the Synod of South Carolina and Georgia, without exaggeration, or suppression of any known material circumstance. To many who have witnessed the change here, it has appeared to be the Lord's doing and is marvellous in their eyes.—It is hoped and believed that the unusual attention to the doctrines and duties of Christianity, which has lately appeared in this institution, will be productive of results highly beneficial to society both civil and religious. It is believed and expected that many of the young men who have lately embraced religion here, after concluding their academical course, will turn their attention to the study of theology and the ministry of the gospel. In that event, as they will, no doubt, by their own choice, be distributed among the churches of different denominations, as we believe they ought to be, it is a pleasing and probable conjecture, that, having witnessed each other's earnestness and sincerity in their early religious course and exercises, this will greatly tend to destroy those uncharitable jealousies, which have too much prevailed and been so lamentably often exhibited from the pulpit against all other sects except their own, by men professing to be ambassadors of the *Prince of Peace.* And as a part of them will, probably, not feel called to occupy the sacred desk, it will certainly not disqualify a man for being a sympathetick or skilful physician, or a sound, judicious interpreter of the laws of his country, or forming rules to regulate the intercourse and conduct of men, that he himself fears God and feels bound to keep his commandments. We do cherish a sanguine hope that it will elevate the standard of morality to a higher degree in our State—extend and enlarge the range of Christian benevolence in matters of religious opinion—and prove a source of happiness to generations yet unborn. That these hopes may be realized, I am sure is your desire, as well as that of many others, and of your friend and brother in the gospel,

M. WADDEL.

GENERAL VIEW OF MISSIONS, *under the direction of the American Board of Commissioners for Foreign Missions.*

We have engaged to give our readers, in the course of the year, a general view of Protestant missions, throughout the world. In the Missionary Herald for the last month, we find the following summary view of the missions conducted by the Board, under whose auspices that valuable publication is made—a publication to which all our religious periodicals are constantly and deeply indebted.

The missions which are now to be surveyed, though with great brevity, are at Bombay—in Ceylon—among the Cherokees—the Choctaws—the Cherokees-of-the-Arkansas—the Osages—the Indians in New York—at Mackinaw—at Maumee—the American Emigrants in Hayti—at the Sandwich Islands—in Malta—in Syria—and Palestine.

*I. Bombay.**

The third of the British Presidencies in India; about 1300 miles, travelling distance, west of Calcutta. Population of the island about 200,000; of the countries in which the Mahratta language is spoken, about 12,000,000.

Commenced in 1813. Stations at Bombay and Mahim.

BOMBAY.—A large city on an island of the same name, and the capital of the Presidency.

Rev. Allen Graves, *Missionary,* Mrs. Graves; James Garrett, Printer, Mrs. Garrett; Mrs. Nichols, and Mrs. Frost.

MAHIM.—Six miles from Bombay, on the north part of the island.

The Rev. Samuel Newell, died May 30, 1821; the Rev. John Nichols, Dec. 9, 1824; the Rev. Edmund Frost, Oct. 18, 1825; and the Rev. Gordon Hall, March 20, 1826. The death of Mr. Hall made it necessary for Mr. Graves to remove from Mahim to Bombay. Of course the former station is now vacant. The death of Mr. Nichols, and the consequent removal of his widow to Bombay, made it necessary to relinquish the station of Tannah. Mr. Newell died of the cholera morbus, Mr. Nichols of a fever, Mr. Frost of a consumption, and Mr. Hall of the cholera. Mrs. Hall is in this country.

The last survey stated the amount of printing done at the Mission Press during the three years and a half preceding Dec. 31, 1823. The seventeenth Report of the Prudential Committee describes the ope-

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* It will be observed, that in respect to the statistical part of this survey, much use is made, according to our custom, of the Report of the Prudential Committee, printed during the previous year.—*Ed.*

rations of the press, during the eighteen subsequent months, as follows:

" Genesis, 135 pages 8vo.	*copies*	3,000
Extra copies of the first 40 pages		1,000
Astronomical and geographical tract, 64 p. 8vo.		1,500
Small catechism, second ed. 16 p. 8vo.		5,000
Acts of the Apostles, sec. ed. 88 p. 8vo.		4,000
		14,500

"The expense of these books was about $1,350. Some small circulars for the mission, and Reports for several societies were also published at the mission-press. In the first six months of 1825, no new tracts had been printed; but a new edition of the Scripture history (10,000 copies) had been commenced. This was to be followed immediately by an English and Mahratta school-book, intended to promote morality and the true religion. The New Testament was printed in order as far as Philippians; the small epistles having also been published.

"A new fount of Nagree types had been procured from Calcutta, which would render it easy to issue school-books of a superior quality. For this species of publication there were many inducements; and doubtless the demand for books of many kinds will increase regularly, till all that part of India shall have experienced the happy change, which the Gospel, accompanied by pure morality and genuine philosophy, will accomplish ere long."

A fact, stated by Mr. Hall, and published at p. 205 of our last volume, shows very strikingly, how much good may be silently effected by the numerous Christian publications issued from the press at Bombay. —The New Testament, in Mahratta, as translated by the missionaries of the Board, was carried through the press before the death of Mr. Hall.

Of the schooling system, the Report speaks as follows.

"It appears from a printed document, issued by the missionaries at the commencement of the present year, that the number of common schools under their superintendence was thirty-two, and the number of children on the list of the teachers, 1750. Of these pupils, 75 were girls, and 133 were Jewish children.—During the preceding year, 1000 pupils, as nearly as could be ascertained, had left these schools, having obtained, in general, what the natives esteem a sufficiently good education. Among those, who have left the schools in preceding years down to the date of the document here referred to, the missionaries say there "are many boys and young men, who can read with a fluency and propriety, that would put to shame a great majority of the common Brahmins." Wherever these youths are afterwards met in the country, they are among the first to solicit and read the Christian Scriptures and tracts. In not a few instances, fathers have solicited books for their little sons. The education of female children is viewed in its just light by the missionaries; and they have taken peculiar pains to break down the prejudices of the people on this subject. Considering the strength of these prejudices, much has already been done, and the way is fast preparing for a general revolution of publick opinion. Numerous and urgent applications are made for new schools; but it is necessary to decline them all, until larger funds and more labourers can be furnished."

The joint letter of the missionaries, inserted in our last volume, pp. 101, 102, together with Mr. Hall's appeal to the American churches, printed at p. 312, strongly prove, that in work preparatory to great and visible success, the mission had, in ten years, made much progress.

II. Ceylon.

A large island in the Indian sea, separated from the coast of Coromandel by a channel, called the Straits of Manaar.—Length 300 miles, breadth 200.—Population 1,500,000. It constitutes one of the British governments in India, but is not under the control of the East India Company.

The missionaries of the Board are in the northern, or Tamul division of the island, in the district of Jaffna.

Commenced in 1816. Stations at Tillipally, Batticotta, Oodooville, Panditeripo, Manepy, and Kaits.

TILLIPALLY.—Nine miles north of Jaffnapatam. Established in 1816.

Rev. Henry Woodward, *Missionary.*

Nicholas Permander, *Native Preacher;* M. Tumban, *Teacher of English;* Jordan Lodge, *Native Assistant;* Charles Hodge, *Native Superintendent of Schools.*

BATTICOTTA.—Six miles north-west of Jaffnapatam. 1817.

Rev. Benjamin C. Meigs, *Missionary;* Rev. Daniel Poor, *Missionary and Principal of the Central School;* and their wives.

Gabriel Tissera, *Native Preacher and Teacher in the Central School;* Timothy Dwight, *Native Assistant Teacher in the Central School;* Ebenezer Porter, *Native Assistant.*

It would seem, from one of the documents received from the mission, that Samuel Worcester was also employed as a *Native Assistant Teacher.*

Oodooville.—Five miles north of Jaffnapatam. 1820.

Rev. Miron Winslow, *Missionary*, and Mrs. Winslow.

Aaseervatham, *Native Assistant*; Solomon, *Native Superintendent of Schools.*

Panditeripo.—Nine miles north-west of Jaffnapatam. 1820.

Rev. John Scudder, M. D. *Missionary and Physician;* and Mrs. Scudder.

Ponumbalum, and Sandery Sagery, *Native Teachers of English;* Samuel Willis, *Native Assistant.*

Manepy.—Four miles and a half north-west of Jaffnapatam. 1821.

Rev. Levi Spaulding, *Missionary;* and Mrs. Spaulding.

Veerasingum, *Native Superintendent of Schools.*

Kaits.—The residence of two zealous and faithful native brethren, who visit the neighbouring villages, and take charge of two small schools. 1824.

Philip, Daniel G. Gautier, } *Catechists.*

During the past year, the school at Tillipally has received the boys from Panditeripo and Manepy, and now bears the same relation to the Central School at Batticotta, that academies in this country sustain to colleges. This leaves the missionaries at two of the stations more at liberty to preach the Gospel. The school for girls, formerly at Oodooville, was removed to Manepy, on account of the absence of Mr. and Mrs. Winslow at Calcutta. See vol. xxii. p. 196.—The number of pupils was 31, of whom one-third were members of the church. The Central School at Batticotta, at the latest dates, contained 53 pupils, of whom 22 were members of the church. A full account of this school was given at pp. 347–350 of our last volume. The difficulties in the way of assigning to this institution the name of a *College*, are enumerated at pp. 377, 388 of the same volume.—Mrs. Woodward died Nov. 24th, 1825. Mrs. Knight, formerly Mrs. Richards, died at Nellore, near the American mission, April 25th, of the same year. The Report thus describes the state of the schools:

"The school system of this mission is very interesting, and promises the most happy results. At the commencement of the year 1825, there were 59 charity schools, containing 2414 boys, and 255 girls, on the list of pupils, taught by 68 schoolmasters. In the boarding schools, there were 126 boys, and 31 girls; making the whole number of children under Christian instruction no less than 2824. On account of the prevalence of the cholera, a part of the schools were afterward suspended, and some for other causes. The number of scholars in the Boarding Schools was somewhat above 200 in February last; but no particular account of the other schools was then communicated.

"Several of the schoolmasters have become pious, and a large proportion of them are deeply serious. They already exert a very favourable influence upon the interests of the mission. The more forward and intelligent of the pious youths pursue the same plan of publicly speaking on religious subjects, which has been mentioned in the previous history of the mission."

With respect to female education, the following remarks are made:

"The education of females, though rapidly advancing, is attended with many difficulties, and will be thus attended for a long time to come. The whole frame of society must be pulled down and rebuilt, before women can enjoy their rightful privileges, and be elevated to their proper rank. This mighty work can only be accomplished by the all-pervading influence of Christian principle, diffused by education, by example, and by persevering labour in all these ways, accompanied by the special agency of the Holy Spirit. One of the first impediments to the improvement of females, is the difficulty of finding any employment for them compatible with cultivation of mind, or elevation of character. But such employments will be found, as true civilization shall advance under the auspices of Christianity."

III. The Cherokees.

A tribe of Indians, inhabiting a tract of country included within the chartered limits of the states of Georgia, Alabama, Tennessee, and North Carolina. Population about 15,000.

Commenced in 1817. Stations at Brainerd, Carmel, Creekpath, Hightower, Willstown, Haweis, and Candy's Creek.

Brainerd.—One mile north of the 35th parallel of latitude, and seven miles S. E. of the Tennessee river; consequently in that part of the Cherokee country, which falls within the limits of Tennessee. This place is about 250 miles from Augusta, (Geo.,) near the road, which runs in a N. W. direction from that city to Nashville. Established in 1817.

Rev. Samuel A. Worcester, *Missionary;* John C. Elsworth, *Teacher, and Superintendent of Secular Concerns;* John Vail, *Farmer;* Ainsworth E. Blunt, *Farmer and Mechanic;* Luke Fernal, *Mechanic;* and their wives; Sophia Sawyer, *Teacher.*

Carmel.—In the chartered limits of Georgia, on the road from Augusta to Nashville, 46 miles N. W. of the Chatahochee river (which is the S. E. boundary

of the Cherokee country,) and 62 miles from Brainerd. 1820.

Rev. Daniel S. Butrick, *Missionary;* Isaac Proctor, *Teacher*, Mrs. Proctor; Henry Parker, *Farmer*, Mrs. Parker; Josiah Hemmingway, *Farmer*.

Creekpath.—In the chartered limits of Alabama, four miles S. of the Tennessee river, (which is here the N. W. boundary of the Cherokee country,) and 40 S.S.E. of Huntsville. 1820.

Rev. William Potter, *Missionary*, Mrs. Potter; Fenner Bosworth, *Farmer*, Mrs. Bosworth; Erminia Nash.

Hightower.—In the chartered limits of Georgia, one mile south of Hightower river, and 35 miles S.S.W. of Carmel.

Elizabeth Proctor, *Teacher*.

Willstown.—In the chartered limits of Alabama, about 10 miles from the western line of Georgia, and 40 miles south of the Tennessee river. 1823.

Rev. Ard Hoyt, and Rev. William Chamberlain, *Missionaries;* Sylvester Ellis, *Farmer;* and their wives.

John Huss, *Native Assistant*.

Haweis.—About 50 miles S. of Brainerd, within the chartered limits of Georgia. 1823.

Dr. Elizur Butler, *Physician and Catechist*, Mrs. Butler.

Candy's Creek.—Within the chartered limits of Tennessee, 25 miles N. E. of Brainerd, and 10 miles S. W. of the Cherokee agency on the Hiwassee. 1824.

William Holland, *Teacher and Farmer*, Mrs. Holland.

"As various portions of Indian territory are often spoken of, as lying within certain states of the Union, it is proper to say here, that the conventional limits of different states, whether fixed by the states themselves, or by Congress, do not affect the Indian titles to the territories in question. It has always been admitted by our national authorities, as it must be by every candid man, that the tribes of Indians in North America have a perfect right to the soil of their ancestors, now in their own occupancy, unless they or their fathers have voluntarily relinquished that right for a good consideration. When we speak, therefore, of Indian territory, as lying in the state of Tennessee, or the state of Georgia, it is not intended that the Indians there residing are subject to the laws of the whites; or that the running of a line through their country, or marking it upon a map, has any effect to impair their claims, or dispossess them of their patrimonial inheritance. The only way, in which this inheritance can be alienated, is by treaties fairly and honourably made, and with the full assent of the present owners.

"So far as the Indian title is rightfully extinguished, the property falls into the hands of the national government, or of the separate states, according to stipulations now existing. The right of sovereignty will, in every case, belong to the state, within whose conventional limits the territory now lies. These remarks have appeared proper, as the right of the Indians to their own land, from the manner in which the subject has often been presented to the mind, is overlooked and forgotten."

Mrs. Dean, who left Brainerd last year, on account of declining health, died on the 21st of May last; and Mr. Dean's services, in consequence of uncertainty whether his health would allow him to resume his appropriate work, were relinquished. He is succeeded by Mr. Fernal. Mr. Hall and Mr. Frederick Elsworth have also retired from the service of the Board with their families; the former on account of the ill health of Mrs. Hall, but with the consolation of reflecting, that God has seen fit to honour his labours in a somewhat remarkable manner: the latter on account of the very precarious state of his own health, which led him to submit his case to the Committee, who gave him an honourable discharge. Mr. Manwaring, mentioned in the survey of last year as connected with the station of Carmel, withdrew from the mission after having laboured one year.

The number of pupils in the missionary schools at the above stations, is probably about 200.

The survey of this mission will be closed with a few miscellaneous extracts, of an interesting nature, from the Report.

"The schools at Brainerd were never in a better state than during the present year. The pupils have been orderly, obedient, studious, and making good proficiency. When the Corresponding Secretary visited the school for boys, in March last, not a word was missed by the whole school in spelling. One of the boys, ten or eleven years old, who had been in school less than five months, not having previously learned the alphabet, was spelling in words of three syllables, and had never missed but a single word. Considering what it is for children to learn to spell in a foreign language, and how very ambiguous and deceitful the English alphabet is, these facts certainly prove an extraordinary attention of the mind."

"An Indian named Big Bear, and his wife, were admitted to the church last winter. The man is since dead. He appeared to be a true convert. An aged Cherokee woman, who had great grandchildren in the school soon after its commencement, and who had evinced the

power of religion upon her heart for six years, has also been removed to a better world, as we trust, there to associate with Catherine Brown, to whom she was personally attached, and with several others from among her people, who gave evidence of intelligent faith and holy love, and are justly counted precious fruit of this mission."

Carmel:—"The state of society at this place is much improved. There is comparatively little intemperance in the vicinity. Not a few instances of hopeful conversion have been witnessed, and some of distinguished piety."

(*To be continued.*)

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of January last, viz.

Of Rev. Dr. Archibald Alexander, from Rev. Joseph Sanford, the annual collection in Brooklyn (L. Is.) for the Contingent Fund - - - - -	$50 00
Of Rev. John W. Scott, a quarter's rent, for do. - - - - - -	87 50
Of L. Desauque, a quarter's rent of stable back of do. - - - - -	10 00
Amount received for the Contingent Fund	147 50
Of Rev. Dr. Moses Waddel, per Joseph J. Woodward, two instalments of Rev. John R. Golding, for the Southern Professorship - - - - - -	100 00
Of Rev. Dr. Samuel Miller, for the Le Roy and Banyer Scholarships - -	175 00
Of Mrs. Jane Keith, of Charleston, South Carolina, for a particular student	132 75
Total	$555 25

View of Publick Affairs.

EUROPE.

The news from Europe, during the past month, has not been very abundant, but yet of considerable interest. It appears that in various parts of this region of the earth, mortal sickness has prevailed, for several months preceding the last accounts, to a very unusual extent. Malignant fevers of different types, have carried many thousands to their graves, especially in Germany and the neighbouring states. Health, it was believed, was beginning to return to the places which had suffered most.

BRITAIN.—Our latest advices from Britain are to the 14th of December.

If we are to judge by the general scope and spirit of the last accounts of distress and embarrassment, arising from the want of employment in Great Britain and Ireland, we must think that the suffering there, in almost every class of the community, is not diminished but rather increased. Probably the augmentation may be attributed, in part, to the season of the year—the approach of winter. Even in the king's speech, at the opening of Parliament, his Majesty admits that "the depression under which the trade and manufactures of the country have been labouring has abated more slowly than he had thought himself warranted in anticipating;" and he consoles himself chiefly from "the patience with which sufferings have been borne," and from a "firm expectation that the abatement will be progressive, and that the time is not distant, when, under the blessing of Divine Providence, the commerce and industry of the United Kingdom will have resumed their wonted activity." Parliament was opened, in a splendid manner, with a speech of which the foregoing is a part, on the 21st of November. The speech was delivered by the King in person; but it is, without exception, the emptiest thing of the kind that we remember ever to have seen; and so it has been represented by the opposition members of Parliament.—It really contains nothing that we think our readers would wish us to detail. The subject of the corn laws was not to be discussed, till after the recess of Parliament at the Christmas holidays. It appears that our minister, Mr. Gallatin, has frequent interviews with Mr. Secretary Canning—on what subjects we know not. Great agitations still exist in Ireland, occasioned both by the pressing necessities of the people, and the controversy relative to Catholick emancipation. It appears also that there has been a falling off in the revenue during the last year, but we believe the amount of the deficiency is not great.

On the 11th of December, a message was sent by the king to both houses of Parliament, acquainting them "that his Majesty had received an earnest application from the Princess Regent of Portugal, claiming, in virtue of the ancient obligations of alliance and amity, subsisting between his Majesty and the crown of Portugal, his Majesty's aid against a hostile aggression from Spain." It is farther stated in the Royal message, that his Majesty, in concert with the king of France, had exerted himself to prevent this aggression, and had received repeated assurances from his Catholick Majesty that such aggression should not be made from his territory—That nevertheless it had been made, "under the eyes of Spanish authorities, by Portuguese regiments which had deserted into Spain, and which the Spanish government had repeatedly and solemnly engaged to disperse." After assuring Parliament that he would "leave no effort unexhausted to awaken the Spanish government to the dangerous consequences of this apparent connivance," the king concludes his message, with an expression of his entire confidence in the concurrence of his Parliament "in securing against foreign hostility, the safety and independence of the kingdom of Portugal—the oldest ally of Great Britain." It appears that measures were taken with the utmost promptitude, in both houses of Parliament, to forward the demanded succour to Portugal. In the Commons, the speech of Mr. Canning, who was out of health at the time, is represented as eloquent beyond measure. In reply to some insinuations that there had been delay in providing the necessary aid, he said—"On Saturday, the decision of the government was taken; on Sunday, we obtained the sanction of his Majesty; on Monday, we came down to Parliament; and while I have now the honour of addressing the house, British troops are on their march for Portugal." The next day, Mr. Canning, overcome, it is said, by his exertions, was taken seriously ill; and in consequence of this, Parliament, on the evening of the 13th of December, was adjourned to the 8th of February.

When military force is once arrayed, and the adverse corps are brought near to each other, war is sometimes the consequence, even when it is not wished for or expected, by the powers who send their troops to the field. If Spain were not infatuated even to madness, we should think, that in the present instance, there was no probability of a war between her and Britain; especially as France appears to be seriously engaged with Britain to prevent it. As matters stand, we know not what will happen; but, on the whole, we do not look for war. The *quid nuncs*, both in London and Paris, are speculating on the subject. Some say that France is hypocritical, and has actually prompted Spain to the hostile measures she has countenanced. Others say, that Canning has got up this whole affair, to divert the British publick from the distress of the country. Suggestions of this kind, from party writers, usually deserve little regard. What foundation there is for these, must be left to time to decide. It appears that five thousand troops have been sent from England to Portugal, and we have just seen it stated, that an equal number had left Gibraltar for Lisbon. We do not, however, believe that such a force could have gone from Gibraltar; as we think it nearly equal to the whole that is stationed in that fortress in time of peace.

A tremendous storm of wind and snow had been experienced in the Highlands of Scotland, destructive alike of man and beast. In some parts of the Highlands, it is said that the snow had drifted to the depth of a hundred feet. The loss of shipping on the coast has also been great.

The convocation of the clergy of the established church of England, which is always called on the meeting of a new Parliament, but which is seldom permitted to enter on any business, did, at its meeting in November last, draw up, and present to his present Britannick Majesty, a formal address, of very serious import. The scope of it is, that the established church is put in alarming jeopardy, by the attempts of infidelity and the exertions of the Roman Catholicks: and that the Convocation appeal to his Majesty, as "under God, the Head of the church," for protection. Of this protection the king, in his answer, gives a kind of assurance—intentionally waving, as we think, any explicit pledge in regard to what is called the Catholick question. We may be allowed to express, most seriously, our sense of gratitude to God, that we belong to a church which, in no sense whatever, has an earthly sovereign for its head—which knows no other head save Him "who is given to be the Head over all things to the church, which is HIS body, the fulness of Him that filleth all in all."

FRANCE.—On the 12th of Dec. the *Session of the French Chambers* was opened at the Louvre, by a speech from the king. Unlike that of his *cousin* in Britain, this speech is pithy, and full of matter. Much of it however relates to local concerns. That in which we feel the most interest refers to the slave trade—He says—"The punishments awarded against the slave trade have failed in their efficacy, and their application may be avoided. A more complete law is necessary, and I have given

orders that a bill to that effect be laid before you." We earnestly hope that this may have been said in sincerity, and that it may not prove of a piece with the shameful duplicity, which we have thought right to expose in another part of our view. The French monarch explicitly avows his opposition to the hostile measures of Spain, and his wishes for the continuance of peace. It appears that the revenue of France in the year past has exceeded the necessary expenditures, and that the surplus will be applied to relieve the "Communes from the additional payments which they have been in the habit of granting to their Curates." A reduction of "the most burdensome taxes" is also speedily anticipated. The speech concludes, with the following sentence—"France, industrious and tranquil, will acquire new greatness, and her success in peace will not shed less splendour than her warlike virtures will do, if honour should oblige her to display them." A British ministerial paper, "The London Courier," admits that this conclusion of the French king's speech was probably added, "upon receiving intelligence of the military demonstrations made by this country."—It is curious to observe how these two rival and jealous and mighty nations, watch all the movements of each other; and even the language which is held by those in power. Canning, in his great speech, had said, that although wishing for peace, Britain had still for war "a giant's strength;" and the French monarch, it appears, intended his flourish as an off-set to the British boast.

SPAIN.—It does not appear that the Spanish government have really sanctioned the irruption into Portugal of the rebellious troops of that kingdom, that had marched into Spain. On the contrary, it appears that this government have given explicit assurances to Britain, France, and Portugal, that they would give no countenance or aid to the rebels. Even a treaty to this effect has recently been ratified between Spain and Portugal. Now, we are inclined to believe that the government of Spain have not been able to fulfil their intentions—Not that they do not most cordially hate the constitution of Portugal, and would be glad to crush it at once—But we think they must have seen that they could not contend with France and Britain, and therefore, though very reluctantly, determined to leave the Portuguese rebels to their fate; and that they have been placed in the predicament in which they find themselves, by the tide of popular opinion, which they cannot control or resist. We are countenanced in this opinion by a part of Mr. Canning's speech, in which he says, "I am persuaded there is, in the vast majority of the Spanish people, a decided love of arbitrary power—so that whether the government do or do not partake in their sentiments—do or do not stimulate their passions—it is certain this vast majority do not require its orders to excite them to action." If Ferdinand and his ministers have raised, or rather cherished a spirit, which they cannot modify or govern—which seems to be the fact—we see not but that Spain must be conquered, or be put under the absolute control of other powers, before Portugal can be quiet—We observe that new attempts are still made to root out of the country every vestige of the late constitutional spirit.

PORTUGAL.—*Chamber of Deputies.*—"In the sitting of the 4th of December, the minister for foreign affairs gave an account of the relations with foreign powers, in which he showed that the disposition of England was decidedly friendly, adding, that she alone would be sufficient to defend the nation from all its enemies; that the French government has recognised the present system of Portugal; that the instructions given by Russia, Austria, and Prussia, to their charge des affaires were satisfactory, and have been completely fulfilled by them; that in consequence of the well known intrigues of Spain, and of late events, a note has been given to the ambassador of that court to the Portuguese government, signifying to him that his functions were suspended till the conduct of his court was explained, and another to the Portuguese ambassador at Madrid, to demand satisfaction of that government, not for words, but facts relative to the said events. The minister stated verbally, that should the satisfaction required not prove what it ought to be, the English, the natural allies and sincere friends of Portugal, would take upon them to demand it; and that the government being authorized by the chambers to receive foreign troops, had already applied to England for them in consequence of the existing treaties. His excellency said that the Apostolick junta rules the cabinet of Madrid, and has unfortunately ramifications in Portugal, and must be considered as the greatest pest of monarchies, the most infamous league against monarchs and European civilization."

The foregoing account of the minister for foreign affairs in Portugal, contains an excellent summary of the state of things in that kingdom. It further appears that the Portuguese nobility are, in general, ardent in their attachment to the present constitution; and that many of them are hastening to the frontiers, to take an active part in the military operations against the rebels—who, after some hard fighting, have taken the town of Braganza, in the northern extremity of the kingdom.

AUSTRIA.—The Austrian troops are about evacuating Naples; but it is expected they will remain as an army of observation in the Roman states. The formalities of a marriage contract between Don Miguel and his niece, whose proxy acted for her, have been celebrated at Vienna.

GREECE.—The affairs of Greece, so far as we are informed, remain much as they were at the time of our last report. It is stated in a London paper of the 25th of November, that "six unsuccessful attacks had been made on the Acropolis by the Turks." We think there is now good reason to believe, that both England and France are earnestly negotiating with the Ottoman Porte, for the liberation of Greece—or rather, to engage the Sultan to relinquish his claims on that country: for we shall continue to fear, till our fears are dispelled by unequivocal facts, that unhappy Greece will be but partially liberated after all, if the settling of her affairs shall pass from her own into other hands. It seems, by the last accounts, that the Sultan Mahmoud was listening attentively to the representations of Mr. Stratford Canning—only, we think, because his resources for carrying on the war are exhausted.

We rejoice to find that vigorous exertions are being made, in various parts of our country, to send supplies of provisions and clothing, to the wretched population of this suffering land.

TURKEY.—The Grand Senior and his Divan appear to have enough to do in settling affairs with Russia, in suppressing the Janissaries, and in hearing propositions from England and France in regard to Greece. But we have no particulars of importance to report.

RUSSIA.—The military force of this empire is enormous. We have lately seen what we take to be a correct statement, that "Russia, without stripping Finland, St. Petersburgh, and Moscow—without withdrawing a single man from her armies of the East and South, can, without difficulty, and without any new levy, in the space of two months, carry into Poland, from 250, to 275,000 men." The Turks and Persians have surely a terrifick neighbour; and it may not be amiss for us to recollect that she is also becoming our neighbour. We have heard nothing recently of the Persian war.

ASIA.

CALCUTTA.—The commerce of Calcutta, as stated in the French papers, amounts on an average to fourteen millions of pounds sterling a year. About 600 vessels enter that port annually. In 1717, Calcutta was nothing but an inconsiderable little village, surrounded by marshes and forests: it now contains more than one hundred thousand houses, and extends more than two leagues along the banks of the river. The English are estimated at 600,000; and the whole population of the city and environs within the compass of 70 miles each way, is stated at more than two millions.

AFRICA.

By a letter from Mr. Ashmun, to our Secretary of the navy, written at Cape Mesurado, on the 11th of December, 1825, but published within the last month, it appears that the slave trade on the coast of Africa, was then really favoured by the French government, and this under a digested system of hypocrisy, calculated to save appearances, and prevent the charge of the infraction of those "stipulations and solemn treaties of the government," by which France has bound herself to co-operate in putting an end to this abominable traffick. Such, we doubt not, has been and still is, the fact —We are glad to see this fact made publick. Shame sometimes operates on nations, as well as on individuals, to produce effects which ought to flow from better principles.

AMERICA.

BUENOS AYRES AND BRAZIL.—The war is still carried on between these powers, but we have little to report, of a recent date, on which reliance can be placed. An arrival at Norfolk about the middle of January, brought information that the emperor Don Pedro had himself repaired to the scene of warfare with a fleet consisting of one 74 gun ship, one frigate, one sloop of war, several transports, and two thousand troops —That the adverse armies were likely to meet at Rio Grande, and something decisive to take place. Since this arrival there have been several rumours of advantages gained by the Patriots—Of the fall of Monte Video, and the possession by them of the whole of the Banda Oriental. But we know not how much of all this time will prove to be true or false.

COLOMBIA.—We hope the Liberator Bolivar is likely to settle the serious disturbances, which for some time past have agitated this republick, and threatened civil war. He has as yet restored order in every place which he has visited. On the 23d of November he published at Bogota a decree, in which he takes to himself the extraordinary powers granted to the President of the republick, by a particular article of

the constitution. On the 25th he was to proceed by Maracaibo, to Venezuela, his native province. As yet he has fully sustained his former character, and his influence appears to be unbounded. Still it is a problem, whether he will succeed in his attempt to restore order, by peaceable means.—But our hopes are sanguine that he will.

GUATIMALA.—Instances of great disorder, tending to the subversion of all government, and the introduction of general anarchy, have lately taken place in this republick. At the city of Quesaltenango, a conflict ensued between the troops of the government and the people of the town; in which the latter overpowered the former, disarmed them, cruelly murdered their chief magistrate, and went to the most deplorable excesses. The last accounts represent those who were invested with power, as likely to subdue the other party; but it seems questionable still how the disturbances will terminate. The imprisonment of a popular leader, by the President of the republick, seems to have led to these disorders, which it appears have been fomented by some foreigners.—One Gordon, said to be a natural son of Lord George Gordon, of London mob memory, is represented as a ringleader of the insurgents. It is, alas! hard to make good republicans, out of those who have been born and lived under an absolute government.

MEXICO.—Commodore Porter, with the Mexican fleet under his command, put to sea not long since; and it was currently reported that he had sent a challenge to Laborde, the commander of the Spanish naval force at the Havanna, to come out and meet him. What truth there may have been in this we know not; but the present accounts from the West Indies are, that Porter's fleet is blockaded by that of Laborde, which is greatly superior in force.

UNITED STATES.—Congress are occupied with a variety of important questions, which, as to the most of them, it would be useless to our readers to specify, till they are either disposed of, or nearer to an issue than they appear to be at present. The bankrupt bill, the relief bill for the revolutionary soldiery, the question in regard to retaliatory measures on British commerce, the question relative to a Breakwater at the mouth of Delaware river, the bill to abolish imprisonment for debt,—these, and several others, are of great publick interest; but what is likely to be their destiny, we are unable to decide. In legislation, there may be too much, as well as too little deliberation. We are not prepared to charge our Congress with either of these extremes; but we confess we were surprised, within a few minutes of writing this, to read in a Gazette as follows—"Mr. Benton said, that as considerably more than two-thirds of the session had now passed, while *four hundred bills* were still on the President's table for decision, besides the additional executive business which would come before the Senate, he moved that the Senate meet hereafter at 11 o'clock, which was put and carried."

There was lately a rumour of hostilities having been committed by an Indian tribe on the frontiers of Georgia; and it appears that several individuals were actually murdered by Indians. But we are glad to find that the guilty party, amounting, it is said, to no more than seven, are disowned by their tribe, and that no general violation of peace between the Indians and whites is likely to ensue. Health, peace, and plenty now seem to pervade our happy land—Will it not be an acceptable offering to Him to whom we are indebted for those blessings, that we contribute liberally to the relief of the suffering Greeks, who seem to be deprived of them all?

To Readers and Correspondents.

We think it right to explain to our readers, why they have not a portion of the Rev. Mr. Stewart's Journal in our present number. The case is this—The part of the journal immediately succeeding that which we last published, contains a description of the volcano at the foot of the mountain Mounakea, in the island of Hido—And to us, it is the most interesting description of a stupendous natural object, which we have ever read. But it will occupy about ten pages of our magazine, and must not be divided. We could not spare the necessary space from our present number, but we will not fail to take it from our next.

We have also reluctantly delayed the publication of "*Martin Luther's modest account of himself, prefixed to the edition of his Latin works, published by order of the Elector of Saxony.*" We thank our learned correspondent for his translation of this interesting piece. It shall appear ere long—we hope in our next number—And we will hold ourselves obliged for any further communications of a similar kind. We esteem them among the most valuable that our pages can contain.